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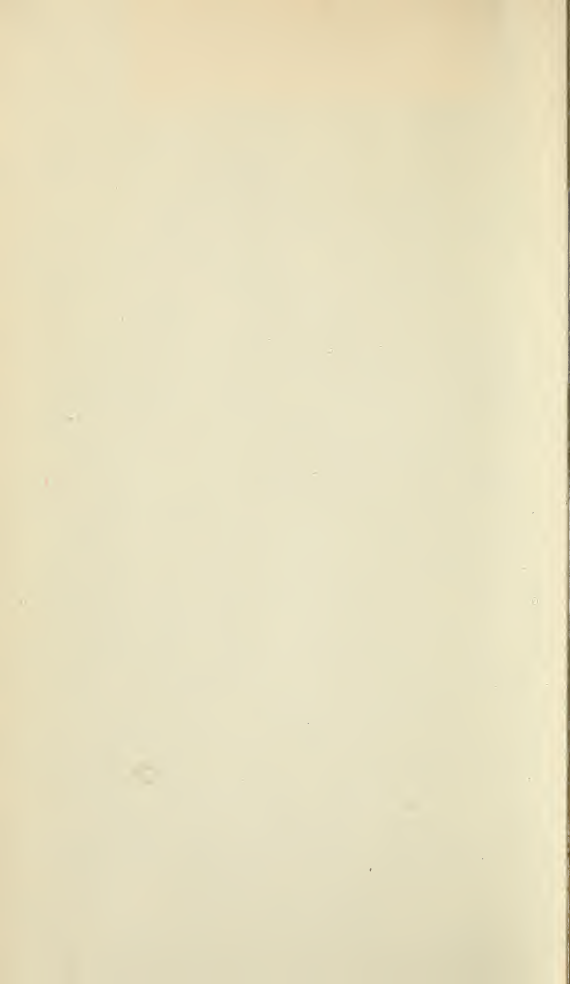
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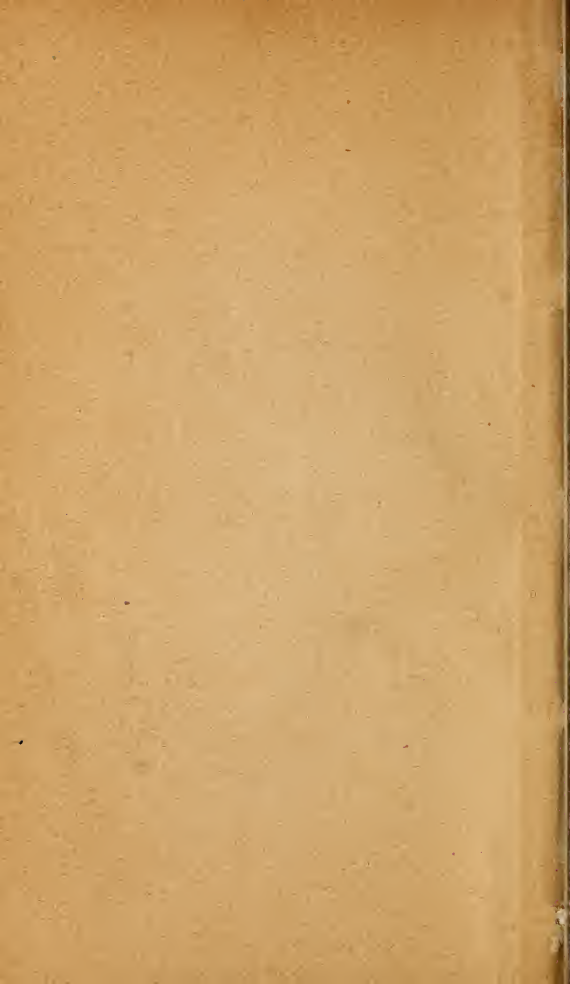




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E. H. Bennie



NEW SERIES, No. 62.

THE

ANNUAL MONITOR

FOR 1904,

OR

OBITUARY

OF THE

MEMBERS OF THE SOCIETY OF FRIENDS

In Great Britain and Ireland,

FOR THE YEAR 1903.

LONDON:

SOLD BY HEADLEY BROS., 14, BISHOPSGATE WITHOUT ;

ALSO BY

MARY SESSIONS, 30, CONEY STREET, YORK ;

AND BY THE EDITOR,

WILLIAM ROBINSON, ACKWORTH SCHOOL, NR. PONTEFRACT.

1903.

HEADLEY BROTHERS,
PRINTERS,
LONDON; AND ASHFORD, KENT.

1297164

PREFACE.

Review - gift - 5-1-65

It is in the midst of surroundings greatly differing from those of the wonted quiet home that I this year carry on my Editorship ; and there is présent with me a feeling of strange incongruity between my vocation in collating records of the dead, and the sparkling atmosphere of bright buoyant young life in the midst of which I labour. Yet the departed, however long the pilgrimage has been, all of them once were young, and the same grace that helped them to rise out of the limitations of childhood into lives of blessed and fruitful service, as depicted in these pages, will still suffice for every heart open to receive it, to lead onward and upward to better things here, and to a hereafter full of blessing. May the young and

the strong so yield themselves to this all-availing grace of God in Jesus Christ, that instead of the departed fathers and mothers there shall still be the children faithfully holding high the banner which has for its inscription "Holiness to the Lord."

I am again indebted to many Friends for kind help in my work, and to these my best thanks are due and are gratefully tendered.

WILLIAM ROBINSON.

Ackworth School,

Twelfth Month, 1903.

List of Memoirs.

MARY ALLEN.	DAVID PEITSMEYER.
JAMES H. BARBER.	ROBERT H. PENNEY.
MARY E. BECK.	HANNAH PUMPHREY.
SUSANNA W. BISSELL.	JOSEPH RADLEY
ELIZA BOTT.	FREDK. RICHARDSON.
ANNIE BROWN.	GRAVELY ROWNTREE
CATH. B. CHARLETON.	MATILDA STURGE.
ANN GRAHAM.	CHARLES THOMPSON.
HARRIET GREEN.	LUCY WESTCOMBE.
ALFRED KITCHING.	WILLIAM WRIGHT.

TABLE,

Showing the Deaths at different Ages, in the Society of Friends in Great Britain and Ireland during the years 1900-01, 1901-02, and 1902-03.

AGE.	YEAR 1900-01.			YEAR 1901-02.			YEAR 1902-03.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Under 1 year*	7	5	12	5	6	11	3	6	9
Under 5 years	8	5	13	10	9	19	7	7	14
From 5 to 10 years	0	1	1	2	0	2	1	1	2
" 10 to 15	0	1	1	3	0	3	1	1	2
" 15 to 20	0	1	1	1	1	2	1	3	4
" 20 to 30	4	3	7	9	5	14	5	4	9
" 30 to 40	8	2	10	7	13	20	8	7	15
" 40 to 50	4	5	9	6	8	14	6	5	11
" 50 to 60	13	11	24	14	14	28	11	11	22
" 60 to 70	32	32	64	30	20	50	31	18	49
" 70 to 80	28	34	62	35	54	89	25	35	60
" 80 to 90	22	24	46	30	22	52	20	30	50
" 90 to 100	3	8	11	4	1	5	5	3	8
Over 100	—	—	—	—	2	2	—	—	—
All Ages	122	127	249	151	149	300	121	125	246

* The numbers in this series are included in the next, "under 5 years."

Average age in 1900-01 63 years, 6 months, and 23 days.

Average age in 1901-02 60 years, 5 months, and 20 days.

Average age in 1902-03 61 years, 7 months, and 5 days.

THE ANNUAL MONITOR,

1904.

OBITUARY.

	Age.		Time of Decease.	
FREDERICK E. ABBATT	40	16	5mo.	1903
<i>Bolton.</i>				
DAVID C. ADAMS,	2	13	1mo.	1903
<i>York.</i> Son of Samuel H. and Emily Adams.				
LYDIA B. ALEXANDER,	79	19	9mo.	1903
<i>Ipswich.</i> An Elder. Widow of Frederick Alexander.				
DAVID M. ALLAN,	68	11	12mo.	1902
<i>Broughty Ferry.</i>				
MALCOLM W. ALLEN,	31	27	7mo.	1903
<i>Highbury.</i>				
MARY ALLEN,	81	11	7mo.	1903
<i>Liskeard.</i> An Elder.				

Mary Allen, daughter of John Allen, of Liskeard, by his second marriage with Elizabeth

Wright, of Bristol, was the second of five sisters.

Born at Liskeard on the 2nd of 11mo., 1822, the whole of her long life was spent in her native town, and in the old home, "Trehawke House," with its front facing the main street, and lovely flower garden behind.

The education of the younger daughters being carried on chiefly by their father and sister at home, Mary had ample opportunity for the study and enjoyment of nature, in tending her own little garden, and in botanical rambles, and sketching expeditions with her sisters. Their father's expectation of a sketch from each daughter on his birthday was an incentive to the special cultivation of this talent, pursued with greater or less interest throughout her life, but never carried very far, or allowed to interfere with more serious home duties or outside work, such as visiting the sick, tract distribution, collecting for the Bible Society which she kept up weekly for about sixty years, and a society for supplying needlework to women in their homes which she organised, and for fifty years actively carried on.

The home life was pleasantly varied by visits paid and hospitality extended to friends

and relations at a distance, especially by the valued visits of ministering Friends and the attendance of Monthly, Quarterly, and some Yearly Meetings.

Her first great sorrow was caused by the death of her next sister Eliza, six weeks after her marriage to William Southall, of Birmingham, in the year of the Great Exhibition of 1851, which they visited together. It was long before she regained her usual cheerfulness. The sisters were, at the time, engaged in helping their father in his work "State-Churches," each receiving a presentation copy on its publication in 1853 in token of "essential service rendered."

To the "History of Liskeard," which followed in 1856, Mary contributed not only the labours of a copyist in conjunction with her sisters, but was individually responsible for most of the illustrations.

In the year 1859 death again entered the family circle, and Mary returned from nursing an aunt in Bristol through her last illness, to the bedside of her father, who died within six weeks. As the eldest unmarried daughter, much responsibility rested upon her, and she discovered much capacity hitherto unsuspected,

enabling her to undertake the business of the family, which she successfully managed as long as power lasted.

The marriage of her sister Rebecca in 1861 reduced the inmates of the home to three, but brought fresh interests and duties into the lives of the two unmarried sisters. Just ten years later the beloved mother was taken from them at the age of eighty-four.

Several years of happy intercourse passed for the two sisters, pleasantly varied by visits from friends, and journeys to various places of interest, such as the Channel Islands, North Wales, and the beautiful spots of their native county, before Louisa's health broke down, and she became a permanent invalid. Mary's self-sacrificing devotion to her sister was now beautiful to witness as, for thirteen years, every personal wish was subordinated to what would be best for Louisa; she knew how to make a sacrifice without emphasising it as such, but the great strain of all those years told upon her own health, and when on Christmas day, 1894, she was left alone in the old home, it was never to leave it again for more than a night or two. She, however, still pursued such occupations as the management of the Working

Society, and the superintendence of the town nurse, and continued to proffer the generous hospitality so long extended by members of that household, not only to friends and relations, but to strangers and others engaged in philanthropic efforts. It is hardly too much to say there was no good cause in the town having for its object the amelioration and specially the spiritual uplifting of its inhabitants, started, and carried on by whatever denomination, that had not in her a generous supporter and friend, while a large number of more general public charities will miss her regular help.

The gatherings of those interested in the Bible Society, when, before the Annual Meeting, clergy and ministers of all denominations met the "Deputation" at the house of the "Quaker Lady," were occasions on which differences seemed insignificant, and each realised the larger fact of union in the service of the same Master.

As in Liskeard there had been no evening meeting of the Society of Friends for some years, she sometimes attended the services of other denominations, always taking a lively interest in united missions and Gospel Temperance campaigns ; but she was a Friend in principle,

as well as from early training, and as an elder, her wise counsel was valued in her Monthly and Quarterly Meetings, and her voice was often heard during many years in her own small meeting where her messages though short were greatly appreciated.

In the 9th mo. of 1901, she had an illness which confined her upstairs for most of the winter. The following summer those who loved her noticed a slight loss of power, both physical and mental, which decidedly increased as winter approached, obliging her to relinquish all her various duties and occupations and to avail herself of the kind care and unselfish devotion of a companion engaged for her.

The development of the complaint from which she suffered induced much mental depression, and for about nine months previous to her death, all spiritual joy and hope seemed to have left her; but those who cared for her knew that the cloud was but the entrance to the dark valley, and during the last few days the many prayers on her behalf were answered by a return of hope and brightness, during which she expressed her gratitude to the companion who had nursed her so faithfully, and gave her her blessing.

About three o'clock on the afternoon of the 10th of 7mo., she became unconscious and remained so till just as the clock struck two on the morning of the 11th, when she quietly breathed her last, her nephew, niece, and companion being present.

From the Salvation Army many of whom were members of her "Bible Class," held first at the Meeting-house and afterwards in her own house for twenty-five years, to the Roman Catholic Priest, who "never knew her personally," but yet felt that having left the neighbourhood, "he must sympathise with the town in losing such a friend," she was universally respected and beloved.

At the graveside were people of all classes and denominations, the Vicar of the town joining in the simple service of the Society of Friends, with a kindly and affectionate tribute to her memory.

One is ready to wonder what was the key with which she opened all hearts. Perhaps it was a rare unconscious humility, which made her own concerns seem really unworthy of notice ; so that there was always room with her for those of others.

SUSANNA ALLETSON,	73	24	2mo.	1903
<i>Liverpool.</i>				
JAMES ANDREWS,	70	25	1mo.	1903
<i>Cotharston.</i>				
EMILY APPLETON,	74	3	6mo.	1903
<i>Clerkenwell.</i> An Elder. Wife of John D. Appleton.				
JOHN ARMITAGE,	76	7	7mo.	1903
<i>Hastings.</i> A Minister.				
EMILY ASHFORD	80	4	4mo.	1903
<i>Birmingham.</i> Widow of John Henry Ashford.				
MOSES ATKINSON,	78	26	12mo.	1902
<i>Belfast.</i>				
GEORGE P. BAKER,	26	12	2mo.	1903
<i>York.</i> Son of George and the late Mary R. Baker.				
ISABELLA BAKER.	74	20	11mo.	1902
<i>Bristol.</i> Widow of John Baker.				
MARY A. BAKER,	84	9	11mo.	1902
<i>York.</i> Widow of William Baker.				
SUSANNA BAKER,	76	9	6mo.	1903
<i>Cork.</i> An Elder. Widow of Samuel Baker.				
ROSABELLA BANNISTER,	68	2	12mo.	1902
<i>Birmingham.</i>				
MARY BARKER,	81	16	1mo.	1903
<i>Peckham.</i> Widow of Charles Barker.				

JAMES H. BARBER, 83 25 12mo. 1902
Sheffield. A minister.

James Henry Barber came of a Yorkshire family of distinguished energy and ability. His father, Jonathan Barber, was a doctor, a gifted and brilliant man who carried on a successful practice in Scarborough, and afterwards in London. His son James Henry, the youngest child in a large family, was born in London on New Year's Day, 1820. His mother, a tender, loving woman, died before he was four years old, and he was then adopted by his mother's sister and her husband, Jarvis and Hannah Brady, his father having emigrated to America. His uncle and aunt loved him dearly; they had no children of their own, but as far as they could they gave him the place of a son in their hearts and in their home, and through all his after life he spoke gratefully of their goodness to him. They gave him all they could give, but still he must have missed much the sense of glad companionship, of loving, bright sympathy with the mirth and joyousness and the wondering outlook on life of the little child.

But his after life was an example of the way in which we gain sometimes by what we seem to miss. His own early experience of

unsatisfied longings led him in after years to resolve that no child of his should miss what he had missed, and made him the brightest, merriest, most delightful companion and playmate and the most sympathetic friend and helper in any childish trouble or difficulty, not only of his own children but of many others too.

But this is anticipating. Tasks and lessons began early for the little boy. For a time he went to Joseph Tatham's school at Leeds, a school highly thought of in those days. Afterwards when only seven and a half, he was sent to a boarding school kept by his uncle's sisters at Leavy Greave, Sheffield, where the teaching was good, but the discipline was very severe. Nothing, however, could repress his natural buoyancy of spirit. This triumphed over everything, and even when nearing the end of a long life, he could recall vividly, and with grateful memory of those who helped to give them, the bright spots in a somewhat dreary period. When just nine years old he was taken to Ackworth School.

He must have been an attractive boy, bright, quick and clever, with an irrepressible love of mirth, fun and boyish pranks. Some unscrupulous older boys did their best to lead

him into mischief, and at first he was often in trouble, and made the scapegrace in transgressions for which others were far more to blame than he. For he was not at heart a naughty boy. He could not do wrong without being unhappy and conscience-smitten afterwards.

In his autobiography, he says: "The Lord in His mercy had followed me with convictions for sin from still earlier childhood. I remember at Leavy Greave receiving a letter containing some remonstrance for evil doing from my dear Uncle Brady, and which letter had in it the striking text: "Though your sins be as scarlet they shall be as wool"; and I can recall the reception in child fashion of the washing away of sin in the blood of Jesus. And at Ackworth again and again came the pricking of conscience and sorrow for sin. But it was repenting and sinning, and sinning and repenting over and over again with me.

Happily, however, one of the masters, the late Edwin Laundy, was observant enough to discover, after awhile, what was going on. He had the insight to see that the energies of a fine nature were running to waste for lack of wise guidance and right influence. He under-

stood the boyish craving for romance and adventure, and fed it by introducing him to the writings of Sir Walter Scott. He won the boy's love and confidence ; gave him hope and encouragement, and fortified him in right resolve by bringing him into association with older boys of manly and upright character, the late Joseph S. Sewell amongst them ; and in this way some life-long friendships were begun ; whilst the young master whose tactful, wise sympathy had brought this about was to find his own after life enriched in undreamed of ways by the warm love and friendship of one whom he had helped as a small schoolboy in difficulties.

The pages in which James H. Barber tells the story of his Ackworth life are amongst the most instructive and interesting of his delightful autobiography. He gained in all respects a good place in the school, which he left when only thirteen to enter the Leeds Grammar School, where he distinguished himself as a prize winner, often standing at the top of his class. In those days boys were taken early from School, and before he was fifteen, in October, 1834, he had begun his business career in the Yorkshire District Bank at Leeds. His rare

business faculty was so soon evident that when only sixteen he was promoted to be sole clerk of a branch bank at Barnsley, of which his Uncle, Jarvis Brady, was manager. This early responsibility was of itself an education, developing his powers and steadying and maturing his character. Another influence in this direction may have been his friendship with Thomas Harvey, formed at Barnsley. "One of the best men I ever knew," J. H. Barber wrote, long afterwards. Another friend was George Bayldon with whom he would take long walks and botanise, and whom he joined in a night school for the sons of weavers—the germ of what afterwards became his great life-work for the Adult School movement. He was also the life and soul of the Barnsley Literary Institution.

But by far the most powerful influence of his Barnsley life was his love for Mary Bayldon, the sister of his friend. "It was the great love of his life, formed in almost boyhood, warmly returned by the fair young girl, and growing stronger as obstacles came in the way of their engagement."*

He rose rapidly in business. "Young as he was, the most important matters were

* Memoir, by his daughter, H. M. Doncaster.

placed in his hands. These he carried through with promptitude and ability, sparing neither time nor trouble in the service of his employers. Before he was twenty-one he was trustee in many insolvencies."† When only twenty-two he was sent on a difficult and important mission to America. The following year he accepted a post in the Sheffield Banking Company, and soon afterwards, in December, 1843, he married Mary Bayldon, and quietly and simply they settled down together in the town where henceforward they were to make their home, one of rare happiness and beauty, a centre of ever-expanding influence and joy, as children came to them, and the circle of friendship and of service widened round them.

His career in Sheffield was one of increasing usefulness and power. In business life he became the successful banker. Beginning as a junior clerk, he was manager before he was twenty-nine. In the course of time he became Managing Director, and finally Chairman of the Sheffield Banking Company. His banking experience and sagacity were generously turned to account on behalf of any in need or difficulty who appealed to him, and he would

† Ibid.

take any amount of time and trouble to help those in need of financial advice, especially ladies left without their natural protectors and with very limited means. He would show them how to turn these to the best account, and would often take a heavy burden of care off their shoulders, by investing their small savings or purchasing annuities for them.

As a citizen he was foremost in every good cause. He did much for the Temperance movement, taking it up at a time when it was most unpopular. One who knew him well has written of him : " In his youth and manhood Mr. Barber was a resolute supporter of the enlightened political principles characteristic of the Society of Friends of that period. All the great movements in whose championship the Society played so distinguished a part, found in him an ardent advocate. The Anti-Slavery and Anti-Corn Law crusades ; all efforts for the protection of native races and the relief of down-trodden nationalities ; every defence of freedom of conscience, every widening of civil and religious liberty, every striving after national righteousness, enlisted his earnest and wisely thoughtful sympathy. The influence he was able to exert was none the less potent

because it was quiet and unseen, not obtrusive and demonstrative. For although Mr. Barber never shirked the duty, when he saw it to be a duty, of publicly declaring his views, and of giving the great weight of his support on platforms and in admirably reasoned speeches, his pre-eminence lay mainly in the capacity of counsellor and guide of those who advocated, in public, policies he had recommended or views he had inspired in private. The older generation, of whom Mr. Edward Smith may be taken as typical, found Mr. Barber as sound an adviser on political as on commercial questions ; while only those who were behind the scenes know how largely the Liberal leaders resorted, in times of strain and stress, to George Street, and how greatly they relied on the broad and sagacious counsel, the strong yet moderating influence thence derived. With his pen, too, Mr. Barber was ever ready to commend the causes he espoused in cogent letters, sometimes signed, at others over a well-known *nom-de-plume*, but always models of common-sense and close reasoning expressed in forceful language. . . .

“In the cataclysm of 1886, which wrought such havoc in the Liberal ranks, Mr. Barber

declared himself on the side of his old friend John Bright, and for the rest of his life threw his influence into the scale of the Unionists. It may confidently be said that there was no drop in the cup of those who, locally, remained in the camp of Mr. Gladstone, bitterer than the knowledge that they were thenceforth severed from the political comradeship, and deprived of the sagacious counsels of one whom they still honoured and revered so highly as Mr. Barber."‡

For James Henry Barber's nature was essentially conservative. A great student of history, the sense of historic continuity, and of reverence for everything good and great in the past was always a marked feature of his mind. A man of very clearly defined, decided views and strong convictions, he knew nothing of hesitation, doubt, or uncertainty, and held to whatever he believed in and loved with a passionate and unswerving loyalty which became more pronounced and uncompromising as the years passed over, and gave to his public utterances, especially his ministry, a singular unity and consistency in an age of change and transition.

‡ Memoir, by his daughter.

He was always entirely fearless and outspoken, a born leader of men, and a born fighter for the right, as he understood it, always a force to be reckoned with whatever side he took. Wrong-doing, oppression, or anything dishonourable in conduct always roused his fiery indignation; and the warmth of feeling which made him the courageous champion, the generous friend and helper, led him sometimes to speak out more strongly than he afterwards felt had been wise, or perhaps even just, as he would own frankly and with a touching humility and sorrow more impressive than many sermons.

He was not in sympathy with some forms of modern speculation and criticism; and especially he was jealous of anything which seemed like too free a handling of sacred things. This led in some matters of controversy to deep lines of cleavage in opinion between him and some of his friends who stood, as they thought, for more of liberty and progressiveness. And though this could not and would not weaken the sense of mutual love and friendship, yet the sadness of separation—in some measure—could not but be felt on both sides.

In his own city no man was more loved

and trusted than he. It would be difficult to enumerate all the public offices he was chosen to fill. He was for a time a Guardian of the Poor. He was Treasurer for many important bodies. He was Borough Magistrate, and later, a County Magistrate and Town Trustee. One of his fellow citizens, Samuel Roberts, M.P., expressed the general feeling when he said : " If a wise judgment were desired, if a thorny dispute awaited settlement, we turned to the man of wisdom and of unstainable honour. Humble and unobtrusive in the extreme, yet he commanded, and rightly commanded, the respect of all."

But nearer to his heart than any more public work, nearer perhaps than anything outside his family circle, and the interests of the religious Society and Meeting to which he belonged, was his love for what is known as the Adult School movement. He was the first to start it in Sheffield, and he gave himself to it with whole-hearted and life-long devotion. Its story cannot be told here, but it will be found in his Memoir and in Adult School Chronicles, and it is written with undying, grateful memory on the heart of many a man in Sheffield for whom his work, or the work

which he set going, has been the best thing in his life, its redemption and its inspiration.

As in many another case, the Adult School brought a wealth of new life and interest into the Meeting at Sheffield, which owes more than can be told to his unwearied service on its behalf.

His ministry began about 1858, not very long after his recovery from a serious illness. In the enforced withdrawal from outward duties thus occasioned his thoughts dwelt much on life's deepest realities, and the desire was kindled for a fuller consecration to Christ and His service. His first short address stamped itself indelibly on the memory of at least one hearer, and in its directness, clearness, and simplicity it was typical of all his after ministry. "All he said was, 'Thou wilt keep him in perfect peace whose mind is stayed on Thee, because, he trusteth in Thee; And, dear friends if we have not perfect peace it is because our minds are not stayed on God.' And many a time in my life have I been helped by that sermon." *

James H. Barber did not deal in platitudes. His ministry was one of life and power, characterised by deep conviction and humility. Its

* Memoir.

theme was oftenest the fatherly love of God, as manifested in Christ, and the response called for from His children in return, in heart and life and conduct. He had a luminous way of setting forth the truth, and was direct and straightforward in his appeals to the conscience of his hearers. He had a keen sense of the need of meetings for definite religious instruction, not only for our own members, but for those brought under our care through the Adult Schools, and his concern for this led to the starting of the Sheffield "Reading meeting" on First-day evening, in which his gift of teaching was often most helpfully exercised.

One who was present in 1871 at a morning meeting for worship in which he spoke, wrote out afterwards from memory some notes of an address of striking power and beauty on worship, touching on the causes which sometimes hinder us from obtaining spiritual food when we meet together for united worship.

"Perhaps it may be the many cares and troubles of life which sometimes fill the heart and leave no room for God—if so, then He would have thee bring these cares and troubles, and ask Him to make room for Himself.

“Perhaps it may be that there is some one with whom thou feels thou art not at peace—it may be thou art assured the wrong is wholly on his side, that he has injured thee. If so, eave thy gift, go in heart and *now* be reconciled to thy brother; then come to thy forgiving Lord.

“But it may be thou hast not been blest with heavenly food because thou hast been selfish in thy desires—thou wanted heavenly bread for thyself alone. Thou didst not ask for the meeting that God would bless it, that He would come amongst us and bless us all, being specially with any whom He might call on to speak for Him.

“Or, it may be, thou art unfed because thou hast thought that one day’s manna will last thee seven days, and so having tried to go in the strength of past food thou art impoverished. But oh, whatever the cause may be, still come to thy loving Lord who freely forgives—still seek the Heavenly manna He delights to bestow, still believe in his promise,—‘He that cometh to me shall never hunger.’ ”

James H. Barber had himself a strong and childlike sense of a Father’s guiding hand in the affairs of life, even in apparently very little

things ; and when some fresh proof, or freshly deepened sense of this was given him, a feeling of overflowing thankfulness would often lead him to tell it for the encouragement of others. He often emphasised the fact that guidance may come to us in very unexpected ways. On one occasion he told how, when staying with his family in the Lake district for a summer holiday he one morning felt it his duty to attend a monthly meeting at a small meeting-house several miles distant. Accordingly he went, and on his arrival found that for some local reason the meeting was not to be held there as usual, that day, but at another place, too far away for him to reach in time. His first feeling was one of disappointment and some perplexity. Had he mistaken the guiding voice ? Was his expedition a fruitless blunder ? Must he distrust such impressions of duty in the future ?

But as he walked back alone over the hills the cloud upon his spirit quickly cleared away, and a sense of wonderful peace in the felt presence of his loving Lord came over him ; and he understood that there had been no mistake, that he had indeed been called to a special tryst with his Master and to receive

new teaching from Him. For on his way he met some shepherds with their flocks, and in watching them there came a new revelation of the meaning of the care and guidance of the heavenly shepherd, and new inspiration and strength for future service and ministry.

He was quick to recognise the gifts and capabilities of young people and rejoiced to draw them out. He inspired self-confidence by the trust he placed in them, and his warm praise and encouragement. He made them feel he cared for them and for their success, and his manner towards them was marked by the same gentle deference and respect that he showed to older people, and by the distinguished and beautiful courtesy which always characterised him. No one who had the privilege of his friendship can forget his manner of greeting; the bright smile, the look straight into your eyes which somehow thrilled you with such a sense of penetrating sympathy and fellowship—the cordial hand clasp like no one else's, always with glove drawn off.

There was no “other world saintliness” about his type of Christianity. His was the gift of “the present mind intent on pleasing Thee.”

He never held himself aloof from human affairs, but was keen, alert, observant, interested in everything, and yet bent on turning all to the highest account. Too astute and wary to be easily deceived, he was not one to lay himself open to the reproach that "the children of this world are wiser in their generation than the children of light." Unworldly in spirit and aim he was yet, in the highest and most Christian sense, a man of the world, one who did his best to serve it as part of his service for his Lord.

In social gatherings he was the life and soul of the company. It was impossible to feel dull in his company. His humour was inimitable. The most sparkling sayings, the readiest and wittiest repartees, the most mirth-provoking puns were sure to be his. And yet with all this joyous brilliance he was so kindly and sympathetic. His kindness was never sacrificed to his wit. There was even a touch of pathos sometimes in his loving almost reverent appreciation of a duller and more solid kind of worth, as though he thought it belonged to a higher kind of experience than any *he* could hope to know !

He made an almost ideal president of any Social meeting, whether of Adult Scholars,

or of a Literary Society, setting every one at ease, and drawing out the best powers of all. His was an inspiring influence, a stimulus both to heart and mind.

What he was in his home life is a theme almost too sacred for one outside his family circle to touch upon ; and yet no sketch of his character would be complete without allusion to it. His best was given to the home, and it was there he shone most. Those whose privilege it was to share at times in his home life when the circle was complete remember it as one of singular happiness, brightness and charm. He was not only the parent and guardian of his children, but their true companion and friend. To the end of his life he could at any time turn from cares and worries, and become a child again with children—his own or others. He understood them perfectly, and they were never happier than when with him.

A letter to two young friends of his, on the birth of their first child, reveals the foundation on which he, with the wise and loving mother, built the fabric of their own home.

“ I should like to be allowed to offer our warm congratulations on the birth of your little boy. ‘ A babe in the house is a well-spring of

pleasure,' and I hope that he will bring to your home a greatly added joy. . . . Baby is a terrible revolutionist, upsetting all proprieties, and dispersing comfortable arrangements; nevertheless he somehow contrives to make up for the disturbance he makes, and once entrenched in his parents' hearts and home, becomes a vastly important integral part of both. My sister sent me word, when H. M. was born, that the motto for the nursery should be 'obedience and love.' It should be put up over every nursery door in letters of gold—in imagination and spirit, if not in the letter. The loss of either word changes the 'honey sweet' into the 'bitter.' And yet the parent of a large family will probably be the least minded to dogmatise.

“There are so many ways of making mistakes, and but one way of going right—the habitual remembrance of the analogy between the divine and human parentage, which, indeed, it would seem presumptuous to assert were it not justified by the Saviour's own comparison, and by the Scripture words, 'Like as a father pitieth his children, so the Lord pitieth them that fear Him,' and one may well believe that to none are His pitying love, and the

direction of His good Spirit more freely given than to the parents asking divine aid to bring up their children in His fear and love."

James H. Barber was called to pass the evening of life without his best beloved companion who was taken home in 1887, after a life of oneness so complete, that at first it seemed hardly possible that he could long remain behind. For a time his whole being was shaken to its depths. As, by degrees, he slowly regained calmness of spirit, his hold upon the realities that cannot be shaken became stronger than before. From the depths of his own sorrow there came to him an increased power of sympathy and ministering tenderness, as many could testify who were visited by him in the course of his varied service for our own religious Society or our Monthly or Quarterly Meeting Deputations.

A beautiful sunset glow rests upon the memory of the closing years. A deepened peace and serenity gradually settled down upon him. The old fire flashed out less often, and the mellowed sweetness of ripened Christian character took its place. More than ever he loved to have the little ones about him, grand-children and great-grand-children; and as his physical

powers grew less with advancing age, his power of love grew stronger. .

He was able to fulfill his usual engagements almost to the last. After a few days of illness the home call came to him on Christmas Day, 1902.

It seemed as if a whole city mourned his loss; and as representatives of all classes of his fellow citizens gathered with his friends and fellow members round his grave at the large public funeral, below the sense of present loss there was a general sense of deep thanksgiving for the gift of such a life as his had been through the grace of God. There was inspiration too in the thought that large and varied as were his gifts, the highest were those most open to us all to share in—his great love and simple faithfulness to duty.

GEORGE BARRATT, 64 20 9mo. 1903
Kelvedon.

ELLEN BASSETT, 82 12 5mo. 1903
Leighton Buzzard. Widow of Francis Bassett.

RICHARD BATT. 95 21 1mo. 1903
Arnside.

IDA M. BAYNES, 28 19 10mo. 1902
Wigton. Daughter of Patience and the late Richard Baynes.

JOSHUA W. BEALE, 77 12 1mo. 1903
Cork.

MARY E. BECK, 79 8 1mo. 1903
Stoke Newington. A minister.

Those who knew the vivid personality of our late dear friend will feel that the gathering up of a few fragments of her life's history will be interesting to many. She was born at Dover, in 1823, and was blessed with parents who by example and precept taught their children very early to feel that there was nothing in the world to compare with goodness ; and it is believed that their daughter could not remember the time when she did not desire to please God. Many of the influences around her as she grew up seem to have been favourable to a life of Christian devotedness, and to the end she went on expanding—a tree planted in the garden of the Lord. When she was about nine years old the family removed to Lindfield, where that unwearied philanthropist, William Allen, had recently established his experimental “Colony at Home,” on land granted by a sympathising landowner, on which were built sanitary cottages surrounded by large gardens or farms of five acres. A school was also established for the children of the neighbourhood, and for a certain

number of lads from a distance, where careful education in the schoolroom was combined with manual labour and instruction in handicrafts. The Friends' meeting was held in William Allen's pleasant house, when he was there, at other times in the School-room.

Life at Lindfield was by no means monotonous, for there were many visitors, and there is no doubt that its pure and bracing moral and religious atmosphere had a large share in the formation of her character. Her father, from whom she inherited her poetic vein, entered with enthusiasm into the work. She greatly loved and admired him, and he had much to do with her education, though it is not easy to say exactly how she obtained it. She thirsted for knowledge, while her parents encouraged her to lose no opportunity of adding to her stores. She had the advantage of possessing in her family connections those of rather an exceptional intelligence and culture, so she learnt Greek from one, and Latin from another, and German from a third, and this and that science from protégés of William Allen.

When she was about fourteen she went for a year to Sarah Sweetapple's school at Stoke

Newington, where she made a number of girl acquaintances, and widened her knowledge of human nature, for her mind was one open to receive impressions in every direction. One thing which she greatly enjoyed was the opportunity afforded to the scholars to attend most of the sittings of the Yearly Meeting, and from that time forward there was no privilege which she more appreciated ; and for many years till the time of her death she never failed to attend. In her early days there were some remarkably gifted Friends in the Women's Yearly Meeting, and she used to drink in their utterances with eagerness. Her letters contained outlines of their addresses, and she never forgot some of Sarah Grubb's words.

Although Mary E. Beck could not in those times, in entering on her career as a Teacher, have certificates from Colleges of Preceptors, or be trained in the art of teaching, yet she seems to have inspired her pupils with such an enthusiasm for learning and kept herself in advance of them by such diligence in any branches in which she found herself deficient, that her services were sought for by those who could value sound learning and true education. A little boy now the Head-Master of a

Public School whom she once taught, expressed in an amusing manner his estimate of her acquirements, when, having confirmed her view on a disputed word by an appeal to the dictionaries, he exclaimed chivalrously, "and if both the dictionaries said differently, I should say with Miss Beck."

She was greatly privileged in her teaching career by living in houses like those of Benjamin Seeborn, Francis Gibson, Ann Gibson of Saffron Walden, John Pease, and Ann Southall of Leominster, not only benefiting by the instruction of masters engaged for her pupils, but much more by the extended association which she thus enjoyed.

The years that followed were full of many changes and much activity, and they also brought to her deep sorrows. Her family affections were very strong, lovingly including the next generation. She devoted herself with untiring assiduity to the promotion of the happiness and welfare of her nephews and nieces, and continued to the close of her life to take little short of a parental interest in them. The death of her beloved parents within an interval of a few months in 1859, was an almost overwhelming grief.

For some years she had a school at Leominster, and after it was given up in 1870 she joined one of Cook's tours to the East, and revelled in the sacred associations of the Holy Land. She first crossed the Atlantic in 1872, to visit her beloved brother, Samuel Beck, who was then resident in the United States, and she was furnished with a certificate of membership and position in the Society of Friends. She was in America again in 1881 with a minute for Indiana Yearly Meeting, and her last visit was in 1890, when she was certificated for service in Philadelphia and Baltimore Yearly Meeting. She made many friends in America, and gratified the desire she had had almost from childhood to see the Falls of Niagara. In later life she went again to the East to pay a visit to the Friends' Mission at Brumana on Mount Lebanon, and stayed about a month in Jerusalem. She was much interested also in accompanying an American friend on a religious visit to Friends in Norway. One who knew her well in her later years writes, "I never in mature life made a friendship with any other stranger so close and intimate as it was my privilege to form with her, though not attracted towards her at our first meeting." Perhaps this latter

feeling was not a singular experience, for there was at times a little habit of setting others right, fostered no doubt by almost life-long engagement in teaching, and it may be an occasional want of perception which might annoy slight acquaintances, though some were at once drawn to her by the brightness and the freshness—like an invigorating breeze—which she seemed to bring into ordinary life, and this notwithstanding a tendency to self-depreciation which at times led to some depression. Really to know her was to love her. The strong character, the intellectual power, the warm feelings, the untiring energy, made her a delightful companion; entering with zest into the beauties of nature and art, enjoying simple pleasures, while her duty to God and her fellow-creatures seemed ever uppermost in her thoughts, of which the best were given to the deepest subjects. And here may be quoted the words of her dear friend, Hannah Whitall Smith, who writes: "I especially valued two things in her character, one was the great breadth and the Christian tolerance of her views; and the other was her deep spirituality and her clear comprehension of the essential principles of Quakerism. She was often most helpful to me

in both these things, and I do not think anyone ever made me understand so clearly the true inwardness of the Quaker testimony against all outward forms and ceremonies in religion. Her little leaflet on this subject is by far the best I ever read, and I should much like to see it widely circulated throughout the Society."

Her first Bible readings were given when living at Leominster. They were held on a First-day afternoon in a kitchen lent for the purpose, and were the forerunners of many more delivered in different parts of the world, and under very different circumstances. Our friend J. B. Braithwaite considered that she had a particular gift in this line; and whether held in the Meeting-house, the Mission-room or the Drawing-room, they were full of interest and instruction, her personal acquaintance with Bible lands adding much to her wealth of illustration. The pleasure of listening to her was enhanced by her having acquired the invaluable art of reading aloud both in prose and poetry, and the clear correct enunciation and comprehension of what she was reading always did justice to the matter in hand.

It seems also to have been at Leominster that the conviction gradually came to her of a

call to the ministry, though with many questionings and feelings of unworthiness; but she acted in the sense of its being the Lord's call. She has told an intimate friend that after this time the impressions became so clear that she could never feel any doubt *when* she was called to take part in a meeting. J. B. Braithwaite has alluded to her ministry as "plain and simple, evidently springing from heart-felt experiences and altogether without affectation." It may be added that whether in exhortation or in vocal prayer her reverent and impressive tone and manner gave weight to the communication, which was rarely long but concise and to the point. She was recorded a Minister by Hereford and Radnor Monthly Meeting in the 10th month, 1874.

A Friend who in very early life had often heard her ministry wrote thus from the Antipodes on hearing of her death: "How well I can picture her in the gallery of the Ship Street Meeting-House at Brighton, with her clear voice and vigorous heartfelt speech as she quoted the words 'Wherefore my brethren *dearly* beloved and longed for, so stand fast in the Lord my *dearly* beloved.' Child as I was I have never forgotten this verse," and then the writer adds,

“How often did one hear her say on hearing of another’s pleasure or happiness, ‘Oh how *very* nice ! I am so very glad.’ ”

A characteristic passage from one of her late letters to a friend may not be out of place here. “I have been looking over some of the piles of old letters, intending wholesale destruction. But it could not be, the past rose so vividly into life, the times with Isabella Gibson when we were almost everything to each other ; and then Leominster and my travels also go into the scale of the past mercies and deep interest ; and our friendship from childhood for which I am most grateful. And now it is my lot to lie on the shelf, equally with a purpose, the one great purpose. ‘Be still and let Him mould thee,’ and then the final earthly stage, *then* the transition, perhaps not so strange as we expect.

“No overwhelming strains to hear,
To meet no dazzling glare ;
The hand that has upheld us here,
Outstretched to greet us there.

“It seems to me as if the imperceptible yet amazing changes of our life here foreshadow the childhood of our existence, which will culminate in glory not to be conceived of, and

blessed service. 'His servants shall serve Him.'"

How heartily she would have echoed the lines :

"His hand at last, the hand once pierced for me,
For ever holdeth mine.

O Lord, no songs, no harps of heaven will be
Sweet as one word of Thine."

In a letter dated 13th of 11th month, 1901, she writes, "I feel indeed that with myself, 'the sands of time are sinking,' yes, and soon through abounding grace I may be able to say joyfully, 'the dawn of Heaven breaks.' But surely if it be so, no one more timid or unworthy can have stood at the Gate; yet at that Gate the Door-keeper is waiting to give an abundant entrance. 'I am willing with all my heart said He.' Ah! it is the undeserved love of Christ, not the terrors of a broken law that constrain."

This passage seems well to express her humble faith which might be condensed into the lines,

"Nothing in my hand I bring.
Simply to Thy cross I cling."

She was deeply attached to her own religious Society as before alluded to, and often

spoke and also wrote on its distinguishing principles, for her literary gifts were of no mean order, as her various works in prose and poetry bear ample witness. As we have seen, her sympathies were wide, and thoughtful minds of other communions have been closely united to her.

Those who loved her sometimes felt that the ever active mind was too regardless of its weaker companion, and that if she had been more indulgent to human infirmity, her physical powers might have not failed so much as they did in her closing years, involving many deprivations and much suffering. Many of her friends experienced a painful sense of loss, when the news of her death reached them ; it was hard to realise that they would never more welcome her familiar handwriting, or treasure up incidents or descriptions that she would have enjoyed, yet they could not help feeling it was well for her when she

“ From mortal bonds released
Had languished into endless life.”

This imperfect sketch of a beloved personality may be fitly closed with her own sweet lines entitled

“FAREWELL.”

It is the voice of Earth,
 A sound of grief and pain ;
 'Tis whispered round the dying bed,
 But echoed not again.

For Heaven allows it not
 Amid her blissful throng,
 It falls not as a pause to break
 Their everlasting song.

Farewell ! the spirit cries,
 That leaves this earthly shore ;
 Farewell to sin, and care, and woe,
 And then Farewell no more.

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|---|----|----|------|------|
| ESTHER BENNETT, | 77 | 17 | 2mo. | 1903 |
| <i>Bolton.</i> Widow of Samuel Bennett. | | | | |
| JOHN BENNETT, | 59 | 14 | 7mo. | 1903 |
| <i>Clevedon.</i> | | | | |
| SARAH BENSON, | 59 | 25 | 1mo. | 1903 |
| <i>Nottingham.</i> Wife of William Benson. | | | | |
| JOHN W. BENTLEY, | 21 | 25 | 7mo. | 1903 |
| <i>Doncaster.</i> Son of John Bentley. | | | | |
| DAISY G. BETTS, | 21 | 1 | 1mo. | 1903 |
| <i>Cavendish Square.</i> Daughter of Edward G.
and Charlotte M. Betts. | | | | |
| GEORGE BILLINGTON, | 70 | 3 | 2mo. | 1903 |
| <i>Leeds.</i> | | | | |

ELIZABETH A. BILLYARD, 59 23 4mo. 1903

Wanstead. Wife of James W. Billyard.

HELENA M. BINNS, 44 14 1mo. 1903

Coatham. Wife of Edmund Binns.

EDWARD BIRCHALL, 65 6 4mo. 1903

Leeds.

RICHARD BISHOP, 92 5 12mo. 1902

Plymouth, An Elder.

SUSANNA WARING BISSELL, 73 26 3mo. 1903

Thedford, Ontario. Wife of James Bissell.

S. W. Bissell was the youngest and last surviving child of William Green of High Wycombe, and of Susanna Lamley, of Tredington, his wife, and was born at Wycombe in 1829.

She was one of a family of three sons and four daughters, all of whom except one daughter died in infancy or childhood, and she lost both her parents before she was thirteen.

Susanna W. Green belonged to a family who have remained Friends for some 250 years, her ancestor, John Green, of Hightown in Liversedge, Yorkshire, having joined the Society about 1652, in which year George Fox visited Hightown as related in his Journal, and had much opposition from Widow (Agnes) Green, John Green's mother, which, however, did not prevent her son from adopting the

tenets of the suffering Quakers. Later her grandson, John Green, after repeated imprisonment for refusing to attend Birstall "church," and to take the "sacrament" there, had all his estates real and personal confiscated under a praemunire, and at last died in York Castle, in 1676, for the so-called crime of worshipping God according to his conscience. The grandson of the martyred John Green settled as a silk merchant in Spitalfields, and is often named in Thomas Story's journal, the last entry in which speaks of the death of Story's friend, Joseph Green. A grandson of the latter, of the same name, resided at Stone Dean, Chalfont St. Giles, close to Jordans meeting, and after a short residence at Wycombe, was buried at Jordans in 1786, in his 38th year; his widow, Mary Green, who was an esteemed minister in the Society, survived her husband until 1826, and was buried at Wycombe, where was formerly a large meeting of Friends, as the capacious burial ground there still attests. Susanna W. Green's maternal grandmother, Sarah Lamley, was also a minister. S. W. Green had the privilege of a guarded and religious training at home, and the agreeable society of near relatives at Wycombe,

which included that of her two aunts, Ann Green and Grizell, wife of Samuel Edmonds, and at Berkhamstead her uncle, John Eccles, and her first cousin, Sarah Littleboy, a valued minister in our Society, and her family.

S. W. Green was educated at Ackworth School, 1840 to 1844, and while she was there, her father died, in 1842, and Thomas Pumphrey, who communicated the sad intelligence to her, was always held by her in loving memory. On leaving school she and her sister Sarah Lamley Green (who died at Cheetham in 1864, aged 36), were kindly cared for in the guarded homes of her maternal aunts at Tredington and Shipston-on-Stour. Later S. W. Green filled various positions in Friends families at Tredington, Basingstoke, Darlington, Holbeach, York, and other places, in most of which she made life-long friendships. In 1858 she married James Bissell, of Stockport, and the loss of her first-born, an infant boy of fifteen months, at Whitby in 1860, was an event which sank deeply into her loving heart. Some years later she lost an infant daughter, and was in a precarious state of health for some time, and this and other causes induced her husband to remove with her to Thedford, Lambton County, Ontario, in

1870. Here she spent the remaining 32 years of her life, entering with zeal and activity into the multitudinous duties that fall to the lot of a Canadian farmer's wife ; and her love of country life, its birds and fruits and flowers was very noticeable. Her flower garden was the admiration of her neighbours, for she was a most successful amateur florist, and it was a great pleasure to her to bestow slips, plants, or a bouquet wherever appreciated. It was an especial pleasure to S. W. Bissell to watch from the verandah on First-day afternoons the gorgeous-hued humming birds flitting amidst her flowers, and she loved to trace in the manifold works of Nature the Divine hand which fashioned them all.

In 1895 S. W. Bissell had symptoms of cancer, and underwent an operation the next year ; but in 1898 the disease again appeared, and in the autumn of 1901 further ills became evident which no medical skill could cure or alleviate. Early in 1903 she became worse, with increasing pain ; but quiet resignation pervaded her spirit, and on one occasion she remarked, " I know where to lay all my sufferings and sorrows," and at another time she queried as to where was the passage " Behold

I have refined thee, but not with silver," etc., and after her husband had read her the chapter in Isaiah containing it for their morning reading, she remarked. "This seems to be intended for me"; and having alluded to her sufferings the previous night said, "I must not grumble, there are many others worse off than I am." The First-day following, on coming down stairs, she said, "soon for me the skiff will come," a line from Caroline Oliphant's beautiful poem, "Home in Heaven." On a following First-day, she asked to have read to her Whittier's "The Angel of Patience," at a time when she was bravely bearing much concealed suffering. On the Wednesday following Mr. Currie, a Presbyterian minister, who was a frequent visitor, called and engaged in reading and prayer, and on his leaving she again quoted the lines from her favourite verses which read—

"Already some I hold most dear,
Have safe arrived on yonder strand;
Their backs afar like specks appear,
The exiles now have gained the land;
Their parting signals wave no more;
No sign of woe floats from that shore,
And soon for me the skiff will come,
And heaven's own breath will waft me home."

Early the following morning she underwent an agony of suffering, when she calmly and feelingly prayed for her release if consistent with the will of God, and asked for the prayers of her stricken husband. Shortly after, her breathing became more painful, and in her extremity she prayed for mitigation, which was mercifully granted her, and in the afternoon, she, who had for many years quietly and patiently endured her sufferings in the hands of her Heavenly Refiner, entered into that rest prepared for the people of God, and joined the loved ones of her own family of whom she so often spoke and whom she had so long outlived.

During the last four months of her illness she was wont almost nightly to express her gratitude to Divine Providence for a comfortable bed to lie upon ; and for the last few weeks her care for her beloved husband was most touching.

As Thedford is about eighty miles from a Friends' meeting—that of Norwich—the remains were interred in Pine Hill cemetery, Bosanquet, some three miles distant, the funeral service being suitably conducted by the Presbyterian minister previously named, in the presence of a large and sympathetic gathering of friends and neighbours.

The subjoined verses quoted by the deceased in her last illness were placed on her memorial card.

“ Calm on the bosom of thy God,
Fair spirit rest thee now ;
E'en while with ours thy footsteps trod,
His seal was on thy brow.

“ Dust to its narrow house beneath,
Soul to its place on high,
They that now look on thee in death,
No more may fear to die.”

ALFRED W. BLAND, 69 20 4mo. 1903
Newport, Monmouth. An Elder.

ELIZA BOTT, 86 13 1mo. 1903
Chelmsford. An Elder. Widow of William
Bott.

The hospitable home of William and Eliza Bott, of Priors, near Chelmsford, was so well known to English and American Friends travelling in the Lord's service, that many will be interested in reading a few extracts from Eliza Bott's journal, revealing the source of her strength during the eighteen years of her widowhood. The memory of her cheerful contentment is sacred to those who knew her intimately.

The beautiful garden at Priors, and later a smaller garden and home, were sources of rich enjoyment to her: her appreciation of the exquisite beauties of nature, were thrilling to witness.

“ We read her face, as one who reads
A true and holy book.”

To watch her enjoyment of God's works often recalled E. B. Browning's lines,—

“ Earth is crammed with heaven,
And every common bush afire with God,
But only he who sees takes off his shoes
And worships.”

E. Bott often expressed her adoration in these lines:—

“ Thou in highest heaven residing,
Thou before whose radiant throne
With their wings their faces hiding,
Angels bow adoring down;
Thou by seraph choirs attended
Deign'st on earth Thy saints to view.
As Thy empire is unbounded
So Thy love is boundless too.”

The three extracts from the journal are as follows:—

“ August 8th, 1887.—A nice time alone before breakfast in the garden in communion

with my Lord and Saviour through the Holy Spirit. I feel refreshed and strengthened in telling out my cares."

"August 15th, 1887.—A most lovely morning; rose at six o'clock; enjoyed the garden and reading and meditating on 'Blessed is the man whom thou choosest and causest to approach unto thee.'

"Oh! how good is God to choose us and then to cause us to approach Him! Without the Spirit's guidance, where are we? My heart goes out in prayer for all mine. May the blood of sprinkling be on each of us to cleanse from all sin. I am enjoying more of the blessed presence of my Saviour yesterday and to-day (through abounding mercy) than for a long time, though at times my heart has abounded in thanksgiving and 'Praise to Him whose word of power, remains the Christian's rock the Christian's tower.' "

"Sept., 1887.—To-day —— spoke in meeting on 'I am the way, the truth, and the life.' It did me much good; and now for all my dear ones, I ask Thee, O Lord to keep them this day for they are *in* the world. Be Thou our Guide our Shield on every side. Forgive all our mistakes,

may the remembrance of them teach us our weakness. I deplore that there is still so much of worldliness, selfishness and love of ease, and shrinking from responsibility. I ask for more of the fulness of the life of the Spirit of Christ in my heart and life. Bless *all* trials to my soul. Cleanse me from all self-seeking, and prepare my heart to serve thee acceptably. Our Meeting is much laid on my heart. Give us a revival, Thou who rulest all."

During the last three years of her life, when unable to meet with her friends for public worship, she pleaded frequently for the definite conversion of her dear grandchildren, and the young people in Chelmsford meeting. For all who have received the divine gift of life in Christ, she prayed that they might be further enlightened and kept growing in capacity to see fresh beauty in Christ and in the holy life He calls us to live in the world. Her heart poured forth praise to "my Father God, my dear Saviour and the Holy Spirit, the blessed Trinity of love and power! Oh, the wealth of His love! Oh, the riches of His grace! Blessed Comforter! We are so rich in Christ, He gives us everything! So many

comforts !—this dear little home, each others' love, and many kind friends." "My cup runneth over. Surely, etc." Psalm xxiii.

Psalm ciii. v. 7, was always the concluding doxology, "Bless His holy name," twice repeated with most reverent lingering over the holy. She often said, "I love the word holiness ; make us holy !"

The night before her spirit passed from earth, she kept repeating in a feeble voice, "The Kingdom of Heaven ! I shall enter the Kingdom of Heaven in His own time and way."

In the early morning of January the 13th, she "fell asleep in Jesus." Celestial calm, are the two words which best describe the radiant expression of her face—the index of the refined and well stored mind.

"Not hushed the pleasant song,
That used to greet our ear ;
But 'mid the angel throng
Sounding more sweet and clear."

"Where loyal hearts and true,
Stand ever in the light,
All rapture through and through
In God's most holy sight."

A friend writes : "I have often thought of the last evening I spent with dear Mrs. Bott,

when she sweetly recited hymn after hymn to us."

A nephew writes of her : " I lived for two years under your roof. I can testify to the bright and pure character of thy dear mother ; it would be difficult to find a blemish if you were disposed to do so."

Another friend writes : " I have lost a dear friend ! one who always gave me the kindest of welcomes as dear Margaret's school fellow, making the visits to Priors so homelike and pleasant. I always thought her one of the most devout and sweet-minded women it has been my lot to know. So ' given to hospitality ' in that real and beautiful way, which takes the guests into the natural homeliness and shares it with them."

" O for the death the righteous die !

An end, like autumn's day declining ;

On human hearts, as on the sky,

With holier, tenderer beauty shining ;

As to the parting soul were given

The radiance of an opening Heaven."

We are nothing in ourselves. It is the grace of God in each other we desire to magnify. We cannot grow into mature Christians suddenly

but let us grow surely ; root growth first, then fruit for His praise. " Accepted in Christ," and " approved in Christ."

JOHN BOTTOMLEY,	81	29	8mo.	1903
<i>Scholes.</i>				
JOHN BOTTOMLEY,	54	12	5mo.	1903
<i>Croydon.</i>				
ELIZA B. BOUCHER,	90	21	6mo.	1903
<i>Belfast.</i> An Elder. Widow of James Boucher				
HUMPHREY W. BOWMAN,	2	11	10mo.	1902
<i>Ackworth.</i> Son of William W. and Edith A. Bowman.				
JANE G. BRAITHWAITE,	67	20	1mo.	1903
<i>Egremont.</i> Wife of Thomas K. Braithwaite.				
LOUISA BRAYSHAW,	47	4	1mo.	1903
<i>York.</i> Wife of James Brayshaw.				
STEPHENSON BRAYSHAW,	36	12	7mo.	1902
<i>Manchester.</i>				
ESTHER BRICKNELL,	70	29	12mo.	1902
<i>Folkestone.</i> Wife of George Bricknell.				
JANE BRIDGWATER,	67	3	4mo.	1903
<i>Selly Oak.</i> Wife of Benjamin Bridgwater.				
CATHERINE BROAD,	65	28	12mo.	1902
<i>Brighton.</i>				

ANNIE BROWN, 51 26 4mo. 1903
Saltcoats, Ayrshire.

Annie Brown, whose death took place at Saltcoats, at the age of fifty-one, was a native of Glasgow. As a young woman she took an active part in the work of the Presbyterian Church, of which she was a member. She taught a Bible Class of over one hundred girls, and was "alto soloist" in the choir.

Yet, in spite of the success and pleasure of her work, it led her to feel more and more dissatisfied with her own Christian experience, and that there must be some further secret of holy living that she had not yet learnt. Then followed much seeking for light, and she took every opportunity that came in her way of hearing noted preachers. Gradually the light she was seeking for began to dawn on her, though she derived practically no benefit from the sermons she listened to week after week. One day, while singing with the choir a paraphrase on "They that worship Him, must worship Him in spirit and in truth," it struck her very much that it must mean something different from the formal worship she was accustomed to. Some weeks later, as the choir were singing the verse—

“ I’m not ashamed to own my Lord,
Or to defend His cause.”

she felt, coming from behind her, redolent with whiskey, the breath of the best tenor in the choir. The incongruity struck her keenly. Looking round, she could count eleven or twelve public-house owners, prominent members of the congregation, all singing this verse. It was more than she could bear, and she closed her book and sat down, and when the hymn was ended, left the church. From that time for six months, her resort for worship was a headstone in a graveyard. At last an acquaintance who also had left the Church, told her she went to the Friends’ meeting, where a good deal of time was spent in silent worship. Annie Brown persuaded her to take her with her, and felt at once that she had found her spiritual home. On that occasion what was said suited so exactly what she was passing through, that on coming out she reproached her companion for telling the Friends about her ; but the reply was, “ Oh Annie, I told them nothing about you, it was the Spirit.” After some years she was received into membership, and occasionally took part vocally in the meetings at Glasgow, always with much acceptance.

Through her conversation and example she was a made a blessing to many who knew her, especially to some of the girls at the factory, where she worked at weaving lace curtains of the more intricate patterns, which she often noticed afterwards when travelling, in rooms where she was entertained.

One man in this factory came up to her one day and said, "I have been watching your life, and I feel you have got something which I have not ; will you tell me where you go on the Sabbath ?" "It's not in where you go, John," she replied, "it's in what you follow ; if you follow the voice of God in your own heart, you'll find you're a different man." She lent him a copy of "Barclay's Apology," which he very much enjoyed. His wife came into the room one day and found him crying. "Don't read that book, John," she said, "it only makes you sad." "They are not tears of sorrow, wife," he replied, "but tears of joy." He was an elder in a Church, and began to be seen in his place less and less regularly. Two fellow elders came to visit him ; he told them what a good book he had been reading. When they saw the title they said to one another, 'If he has read that book, it's no use for

us to say anything to him"; and they left him.

Failing health induced Annie Brown to leave Glasgow for Ardrossan. She underwent several severe operations, but in the intervals of fair average health, was enabled to do a good deal of active service for the Master both in Scotland and England. Her presentation of the Gospel message, whilst very spiritual, was simple and winning. She loved to listen to the inward voice of her Lord; and to many seeking ones, particularly young women, she was helpful in leading them to a like blessed experience. During the last four months of her life, though very feeble, she took part in several Gospel meetings among young women and others. She took especial delight in the work among the miners' wives at Dreghorn, near Kilmarnock, visiting them in their homes, and taking part in their meetings.

In the Mission Shelter, Glasgow, she gained the love of the young women by her interest and sympathy, and many earnest prayers were offered by them for her during her final suffering illness. Another interest of her closing years was sending books to applicants in different parts of Scotland, from the

Horniman Trust Lending Library, of which she was librarian. This led to a good deal of interesting correspondence.

The last few weeks of Annie Brown's life were very suffering ones, but through all she could say, "It is all right ! Jesus has been my precious treasure for thirty-two years, and I have perfect peace in Him." In her case we may truly say, "Thanks be unto God which giveth us the victory, through our Lord Jesus Christ !"

RICHARD G. BROWN,	73	7	1mo.	1903
<i>Tuffleigh, Gloucester.</i>	An Elder.			
WILLIAM CALCRAFT,	36	22	4mo.	1903
<i>Wood Green.</i>				
JULIA CALVER,	66	21	6mo.	1903
<i>Colchester.</i>				
ELLEN CARDWELL,	73	3	10mo.	1902
<i>Foulridge, nr. Skipton.</i>	Wife of John Cardwell.			
JOHN CASS,	86	22	9mo.	1903
<i>Castleford.</i>	An Elder.			
CATHARINE B. CHARLETON,	80	20	12mo.	1902
<i>Bristol.</i>	An Elder. Widow of Robert Charleton.			

Catharine Brewster Charleton was the eldest daughter of Thomas and Catharine Fox, and was born at Wellington, Somerset, on the 7th of the 1st month, 1823. There she spent a happy early childhood, amidst a favoured family circle, and religious influences, which doubtless assisted in drawing her early to the Saviour, whose love so increasingly filled her heart in after years.

The removal to Ipswich, when her father retired from the family business in 1830, brought her into more close association with the near relations of her beloved mother, and the gentle devoted spirit of her grandfather, and the active Christian philanthropy of her uncle, R. D. Alexander had doubtless, as well as the ministry of other family connections, a share in moulding her future life and character.

The memory of visits from J. J. Gurney, and his powerful gift in the ministry of the Gospel, exercised from time to time in the Quarterly Meeting adjoining his own, could not fail, combined with his personal influence, to deepen the work of grace in her young heart.

C. B. Fox won the regard of those under whose care she was placed, both in a school in

Ipswich, and afterwards in that at Stoke Newington, carried on under the care of Friends well-known and esteemed. Her friendships with some of her schoolfellows lasted through life, with no common mutual affection and regard. The cultivation of her mind and memory by reading and intercourse with those of intellectual gifts was not neglected, and by an aptitude in imparting to others' information which she had thus acquired, her mental powers were strengthened, compensating in some degree for the absence of the somewhat higher education of the present day. Her knowledge of the Scriptures, and love for them, instilled in early life, grew with added years, and became, under the enlightening of the Holy Spirit, an essential factor in her spiritual life and experience.

An interval of ill-health soon after leaving school, and subsequently the loss of her sister Priscilla, whose companionship was very congenial to her, were doubtless amongst the disciplinary processes which deepened her desire to be wholly yielded to the forming hand of her Heavenly Father; yet was she enabled to accept also His loving-kindness, in those cheering influences which He bestowed in the

beauties of nature, in a pleasant home, and in the united family journeys taken annually among the mountains and lakes, or by the sea coast of our own land, as in after years, with her husband, the glories of Alpine scenery were enjoyed, and described in letters to her friends.

Some portions of her private diary are here inserted, in which her yearning for spiritual blessing is disclosed, as well as her deep sense of the only efficacious deliverance from sin, to be found in her Saviour's work of redeeming love and grace. Yet the heart-searchings and self-depreciation would perhaps seem to some who knew her, scarcely called for from one whose characteristics appeared to be watchfulness over her own conduct, unselfish consideration for others, and the desire to use any opportunities given her to show by word and example whose she was, and whom she desired to serve.

30, xii., 1848, she writes :—"The close of another year is fast approaching, during which numberless have been my temporal mercies and blessings ; and many also the spiritual privileges for which I am responsible ; but alas ! how little is my heart warmed by the love of that Saviour whose blessed

invitations have been so often extended to me. Oh! that through the aid of the Holy Spirit I might be stirred up to watchfulness, that obedience may keep pace with knowledge, and that, under a deep sense of the sinfulness of sin, I may be enabled to apply to the blood of sprinkling for the blotting out of my transgressions."

Family events are here alluded to; her watching by the death-bed of the beloved grandfather, and the recovery from severe illness of a sister, showing the tenderness of spirit of the writer; and then follow references, a few months later, to the important subject brought before her by the proposal of marriage from Robert Charleton, of Bristol; some of these are given. 19. v. 1849. "The time being now nearly arrived for deciding whether I can give an affirmative answer to the proposal made to me, I do earnestly desire that I may be influenced only by such feelings and motives as have regard to the Divine will and our mutual well-being, especially in the most important particulars. The text has been several times presented to my mind this day, 'Take My yoke upon you, and learn of Me.' And if I do indeed feel most rest and

peace when looking favourably towards a new station in life, may I not be unduly discouraged by contrary feelings, but may I be enabled to leave the things that are behind, and to press forward to those unseen realities that are before."

4, xi. 49.—"After a long interval, I again take the pen, and the solemn inquiry presents itself, 'What spiritual benefit have I gained from the various dispensations which have been appointed for us to pass through? How far am I from that constant watchfulness, that unreserved dedication of soul to the Divine will which is called for from one who has been so mercifully dealt with?' I humbly pray that a sense of these things may, instead of causing a feeling of undue despondency, induce me with increased earnestness to petition for that free forgiveness purchased for us by our blessed Lord."

"On the 6th of last month, the spirit of my precious mother took its flight, to join I trust that beloved one who went before, in those regions where sin and sorrow are unknown. Thus are we deprived of a mother's love and care, and yet have cause to acknowledge that support has been near to sustain us in the

hour of need ; another dear friend has been raised up for me whose affection is the more prized. . . . New and important is the prospect before me, and often I feel my inability to fill the responsible position in which I must be placed. Be graciously pleased O Lord to guide me by Thy counsel and to make me willing to follow Thy guidance in all things, with childlike simplicity endeavouring to know and to do Thy will. And may I experience the fulfillment of the blessed promise, 'As thy day, so shall thy strength be.' "

On her marriage with Robert Charleton, on the 13th of the 12th mo., 1849, Bristol became her home for the remainder of her life ; where in a congenial sphere, and one of enlarged interests, she was the true helpmeet of her husband, during the twenty-three years of her union with one whose devoted life and labours have been recorded in the published memoir, and are still fresh in the memories of many.

Omitting some portions of deep feeling, an entry in her journal runs thus : 29. vii., 1855. "This Sabbath evening, I have mused a little on our circumstances during the past and present months. What cause for thankfulness that amidst dangers seen and unseen,

we have been safely restored to our respective homes, after our journeyings." Alluding to her sister's passing illness, she adds "I humbly pray, O Lord, may our mutual love be blessed, and may the remembrance of the uncertainty of health, and of every other mercy, teach us more emphatically our dependence upon Thee, and lead us more fully to cast our care on Thee, and to seek Thy guidance in all our paths. . . . I would venture thus to approach Thy sacred footstool and to petition for myself and those so near and dear to me, in the name of the dear Saviour."

Here allusion may be made to her warm and faithful affection for her brothers and sisters, and others dear to her by kindred ties.

In reference to her thirty-third birthday, 7th of 1st mo., 56, she writes after noting the many mercies received : "Enable me, blessed Jesus, to take shelter under the wing of Thy compassion from the unwearied adversaries of my soul, that now on the entrance of a new year, I may be enabled to maintain more watchfulness unto prayer. . . . Oh! that love to my Saviour and heaven-born charity towards my fellow-mortals, might be more the covering of my spirit. Thankfully would I commemorate

preservation from sickness and danger, temporal enjoyments and blessings, and many spiritual mercies, shared with my best beloved earthly companion. O Lord I pray that our hearts may be more closely united in thy love and fear, and under this influence, to do with our might, what our hands may find to do ; oh ! to be enabled to so cleave unto Thee, that it may be evident to others, by my life and conversation, that my chief desire is to glorify my Lord and Master.”

Under date 16 v. 58., in reference to leaving home for the Yearly Meeting after two years absence from it, and in the 12th mo. of the same year, to the occurrence of the ninth anniversary of their wedding, deep feeling and heart searching, with humiliation before the Lord are again manifest, concluding with the words, “ Oh ! that during the coming year, my daily walk might evince that the constraining love of Jesus, is the regulating principle of words, thoughts and deeds.”

Then follows allusion to a subject of deepest interest to her : “ This day my precious husband has for the third time been strengthened to speak as a minister in our meeting. May he be guided in this important matter, day by

day, with heavenly wisdom, and be preserved from error on the right hand, and on the left, so that his ministrations, whether more or less considerable may tend to the glory of God, and be greatly blessed to those who hear him."

First-day, 30, 1. 59. After alluding with humble thankfulness to the blessing of "some ability to draw near in the Saviour's name," and to petition for help, C. R. Charleton alludes to a vocal offering in prayer by her husband and writes, "I thank Thee my Heavenly Father for thus being graciously pleased to pour out upon him the spirit of grace and supplication; and oh! that under the influence of this spirit, we may unitedly endeavour to walk humbly before Thee, and to seek for daily help and guidance."

Later journals have not been found, but these extracts will prove her great tenderness of spirit before the Lord; and these spiritual experiences doubtless prepared her to depend more entirely upon the grace and wisdom which He can bestow, for the fulfillment of the duties devolving upon her.

The almost weekly visits to, and oversight of schools in the neighbouring district, which she shared with her husband, and which owed

their success largely, under the divine blessing, to their Christian interest and support, the practical sympathy and effort in connection with the causes of Peace and Temperance, and of Gospel work in and around Bristol, and the aid rendered to workers, were amongst the many claims on her time and thought, as well as the receiving valued guests for a longer or shorter stay at their house, and the social gatherings for pleasant and profitable intercourse. In all such objects and in prayerful solicitude for the welfare of the two young sons of their missionary friends, Louis and Sarah Street committed to their charge, C. Charleton united with her husband in near fellowship; and it is scarcely needful to add that their own beloved son from his childhood upwards, was the centre of their deep and loving concern, and hope for his future well-being and usefulness. That these responsibilities were in some aspects increased during her thirty years of widowhood, C. R. Charleton deeply felt;—but it was evident whence she drew grace and strength for their fulfilment, and that in joy and in sorrow of no common measure through the loss of this tenderly loved and promising only son, from the after effects of serious accident, she was

sustained by her gracious Lord, who sanctified all her experiences to the deepening of the "life that is hid with Christ in God."

C. R. Charleton's removal to Clifton from the sweet but unpretending home at Ashley Down and its cherished associations a few years after her husband's decease, brought her nearer to many dear Friends, the beloved occupants of Ashley Grange, William and Sarah Tanner, having passed away. Besides social advantages, and the proximity to Redland Meeting, this change enabled her to continue her aid to many objects public and private, when her power to dispense to others had become more limited from various causes.

Her warm interest in the welfare of our religious Society and concern for the upholding of sound evangelical truth were unfailing, and her exemplary diligence in attending meetings for worship, and for Church affairs, was maintained.

Whilst strength permitted, her sympathy with those under trial and with a great variety of conditions of joy or sorrow amongst her acquaintances, were marked features of her character, and she won the loving confidence and esteem of very many. Her discharge of the

duties of elder and overseer was acceptable to her friends ; and as years passed on, by personal influence and by correspondence, she desired to fulfill her loving mission, and in faith and patience ripened for her heavenly rest.

Her submission to conditions of more or less dependence upon the help of others, after serious illnesses, was instructive to witness, whilst her lively interest in passing events, and the enjoyment of the visits of her friends and relatives, were undiminished. A few weeks of increased indisposition prepared those nearest to her, in some measure, for the close, after twenty-four hours of at times acute suffering and of brief unconsciousness.

As the attack came on, she asked her nurse attendant to read to her the 14th chapter of Revelations, and her faithful companion of many years read to her one or two hymns. Thus very near the completion of her eightieth year, she entered upon her heavenly rest. Much expression was not needed, for it was evident that trust in her Saviour had not failed her ; that she knew in "whom she had believed," and that underneath were the "everlasting arms."

A solemn and comforting time was granted on the occasion of the interment, on 12th mo., 24th, 1902.

CHARLES CHURCHYARD, 57 20 5mo. 1903
Norwich.

CLARINDA CLARBOUR, 85 17 11mo. 1902
Enfield. Wife of John Clarbour.

SARAH CLIPSON, 86 3 1mo. 1903
Leicester. Widow of John Clipson.

EMMA COCKRELL, 70 25 6mo. 1903
Leiston. Wife of Herbert Cockrell.

MONTAGUE S. COLEMAN, 49 22 1mo. 1903
Luton.

WILLIAM C. COLLYER 52 23 12mo. 1902
Newport, Isle of Wight.

HANNAH COX, 58 16 12mo. 1902
Shipston-on-Stour. Wife of Charles B. Cox.

JOSEPH J. B. CRAGG, 20 26 2mo. 1903
North Shields. Son of James and Mary Cragg.

JOSEPH CRANSTONE, 66 6 11mo. 1902
Southampton.

DANIEL CRISP 69 30 5mo. 1903
Malton.

EDWIN CRUICKSHANK, 58 1 3mo. 1903
Dumfries.

ANN CURRY,	65	23	5mo.	1903
<i>Spennymoor.</i> Widow of John Curry.				
SAMUEL W. DAVIES,	76	20	3mo.	1903
<i>Claughton.</i> An Elder.				
SARAH C. DAVIS,	58	8	1mo.	1903
<i>Dublin.</i>				
ESTHER DOBBIE,	83	12	11mo.	1902
<i>Gloucester.</i> Widow of Thomas Dobbie.				
HENRY DOUBLEDAY,	92	13	12mo.	1902
<i>Coggeshall.</i>				
JACOB DOUGLAS,	74	22	7mo.	1903
<i>Rathgar, Dublin.</i>				
MICHAEL DOUGLASS,	69	13	7mo.	1903
<i>Close House.</i>				
AMY T. DUDLEY,	85	21	12mo.	1902
<i>Kingstown.</i> Widow of Samuel S. Dudley.				
ELIZABETH DYNE	88	17	3mo.	1903
<i>Limehouse.</i> Widow of William Dyne.				
FANNY EDMONDSON	78	3	11mo.	1902
<i>Rathmines, Dublin.</i> Widow of John Edmondson.				
ELIZABETH EDMUNDSON,	75	14	6mo.	1903
<i>Crumpsall.</i> Widow of John B. Edmundson.				
JOHN FARRAND,	78	4	11mo.	1902
<i>Redhill.</i>				

ROBERT B. FISHER,	27	14	4mo.	1903
<i>Dublin.</i> Son of Joseph R. Fisher.				
PERCY C. FOX,	32	29	12mo.	1902
<i>Plymouth.</i>				
SARAH FOX,	64	19	1mo.	1903
<i>Ratcliff.</i> Wife of George J. Fox.				
ISAAC FOUNTAIN,	68	17	8mo.	1903
<i>Leeds.</i>				
JOHN FRAZER,	52	20	11mo.	1902
<i>Radcliffe.</i>				
JOHN GARDNER,	81	11	9mo.	1902
<i>Farringdon.</i>				
WILLIAM M. GEORGE,	62	3	8mo.	1903
<i>Glasgow.</i>				
SARAH J. J. GOOD,	70	27	2mo.	1903
<i>Cardiff.</i> Wife of Alfred Good.				
BESSIE E. J. GOUGH,	37	27	6mo.	1903
<i>Hereford.</i> Wife of William H. Gough.				
ANN GRAHAM,	76	6	2mo.	1902
<i>Grange-over-Sands.</i> Wife of Michael Graham.				
<i>This name appeared in last year's volume.</i>				

Ann Graham was the daughter of John and Agnes Harrison, and was born at Farcross Bank, Kendal, on the 5th of 1st month, 1826. She was the eldest of a family of eight, living in a small busy house, and had therefore, the care of those younger than herself all her life long.

Her father was a small worsted manufacturer and had joined Friends before his marriage with Agnes Procter, whose forbears had been Friends in Wyersdale from the foundation of the Society. When visiting her aunts at Lancaster, Ann Harrison attended for a time the late Richard Batt's School there, and afterwards the Friends' School for girls at Kendal. Under the advice of Hannah Wilson of Kendal, John Harrison was led to send his children to Ackworth School. To this excellent advice Ann Harrison always considered that she and her family owed much. Her friendship with her schoolfellow Mary Awmack, now Mary Knight of Halstead, lasted through her long life, dating from the time when the latter tactfully introduced the solitary new girl to her select circle of friends. They moved up together into Ann Pumphrey's School. Here the girls learnt off by heart, large print and small, pages of the *English Grammar*, prepared in sheets by Lindley Murray for the girls' school at York. During her school days Maria Tuke undertook the duties of governess for a time, and brought many little acts of genial kindness into the school routine.

An intimate friend writes of Ann Harrison at this time :—" She was easy and affable, made

herself at home with any one and everywhere, straight-forward and true hearted, had a simple, direct common-sense order of mind, sanctified, and capable of grasping difficult problems and calculations. Her desire was that the minor details of everyday life should not be allowed to hinder the thankful and cheerful spirit in which the duties of life are best performed. Though staid and decided, there was a certain versatility about her, shedding a bright streak on her horizon, and there was no such experience as monotony. There was a calm composure in carrying out what she undertook—no hurry ; and there was the stamp of finish on it, even to the closing day of her life. Those who knew her will recall her smile and characteristic shrug of shoulder which emphasised her words. Those were early days for “Christian work,” and before the First-Day School epoch, but Ann Harrison and Mary Awmack began a Tract and Dorcas Society for the poor of the village, and abbreviated dinner, when needful, to rush out daily and teach an aged woman to read, a task wherein they finally succeeded.

Among the older teachers of that time was Jane Woodhead, now Jane Miller of Edinburgh, who won the confidence of her juniors

by asking them freely every week for their opinions about her arrangements—a very surprising innovation in those days of Medo-Persian legislation, rigidly graded ranks and minor despotisms. Each apprentice had to submit weekly, to the Mistresses' Meeting, a record of how she had spent every hour of her leisure.

On leaving Ackworth Ann Harrison acted as governess to John Whitwell's children for a while, then taught in Sophia Gilpin's school at Kendal. After a brief married life in Edinburgh, she returned as a widow to Ackworth to take the arduous post of "mistress on duty," for the two years 1853-5. The strain on her strength, however, proved too great. She returned to her father's home at Crook, near Kendal; and for a few years had a school in Kendal for the children of Friends and others.

In 1858 she married Michael Graham, of Preston, and resided there for the greater part of her remaining years. She had six children, and her service in life centred in her home and its calls upon her. It was there that she was known best and most valued and loved. Excellence lies, it is said, not in doing extraordinary things, but in doing ordinary things extraordi-

arily well. Her chief joys were those which come to us from our spiritual endowment. Wealth and luxurious ease never came in her way, nor did idleness ever seem to be a temptation to her. She was always a burden bearer, who took up responsibility for the weakness of others, guiding their judgments, brightening their lives. School teaching, household work, and training children filled up her seventy-six years till her strength failed. As the weakness of the body increased she realised more clearly "the power of Christ" to rest upon her.

Some years ago, when invalided, she wrote to her friend in the submissive spirit of 'not my will but Thine' that she should like to "live to train her children."

She was not widely known, never a public character, not usually able to attend meetings at a distance ; her life was typical of that of many a faithful wife and mother in our households. But prayer was the atmosphere she lived in here, and is now, we trust, finding native and congenial to her on her upward way.

Her husband's health necessitated absence from active business life between 1874 and 1878 ; the family then resided at Grange-over-Sands, and at Southport ; and to Grange they

finally retired in 1889. The last thirteen years of her life were spent there in much quiet peace and enjoyment of her garden, of which town life had so long deprived her, and of the visits of her absent children and grandchildren. She was tenderly nursed during the increasing weakness of her last few years by her daughters at home ; and her end was the quiet close of one whose bodily frame has done its part and painlessly ceases its functions. Her memory remains fragrant among the pupils and colleagues of her earlier years. She showed courage and patience among the many trials of her young womanhood, and during her forty-four years of married life she was never known to shirk a duty or to cling to her own pleasure.

JAMES GRAY, 86 29 12mo. 1902
Kinmuck.

ROBERT GRAY, 93 4 2mo. 1903
Kinmuck. An Elder.

Brothers who in death were not divided.

HARRIET GREEN, 58 16 3mo. 1903
Saffron Walden. A Minister.

Harriet Green was born on May 7th, 1844, the daughter of Thomas Day and Harriet Green, of Saffron Walden, Essex, and was the second in age in a family of six.

She was educated at home until fourteen years of age, with two of her brothers. She was then sent for two years to Polam Hall, Darlington, where she gained the respect and love of teachers and scholars, "she was such a good girl," and formed some warm and lasting friendships. School days ended, she used to meet with her cousins once or twice a week for study, and everyone associated with her was struck with her grasp of subjects and variety of mental powers. During all these years she had regularly attended meeting. A good daughter in possession of everything that would seem to make life happy ; with strong foundations of character firmly laid, she yet lacked the one thing without which she could never be perfectly satisfied. In the times of silent worship, which were often unbroken by human voice, she had listened to the teaching of the Holy Spirit ; but one day, in her own room alone with God and her bible, the message of John iii. 16 came home to her with quite a new meaning and power. The redeeming love of God in Christ Jesus was revealed to her. She felt the burden of sin lifted, the definite assurance of salvation given, and from that hour never doubted that she was the child of her Heavenly Father.

After a short tour in Switzerland Harriet began her first evangelistic work by gathering poor women together on Sunday afternoons for Bible readings, either in the house or garden. Week after week she was able to see in them the results of the transforming power of Divine goodness. When the Friends' Adult School was opened she was at once enlisted as a worker, and her ready sympathy endeared her to her class, and made her a successful teacher.

Some months later she went to live with her brother, Dr. Green, in London. He was just beginning to practise as a physician, and medical students who were taking the course lived with him. Thus a larger sphere of responsibility opened out before her.

Social life was combined with Mission work in the East End, where with the help of one of Mrs. Ranyard's Bible women, she opened a meeting for the very poorest women. The first time not more than half a dozen were present, who were almost literally in rags and tatters; but week after week the number increased, until, for many years, the average attendance was over one hundred.

Writing about this Meeting she says :—

“ Every month I seem to get more and more interested in the work, and increasingly do I feel how, if it is *anything*, it must be altogether *God's work*, and that we must be nothing but passive instruments ; but alas ! there is so much self in us, which is so apt to get in the way.”

This work of rescuing and helping the poor women was a constant source of delight, and only once did there seem any check in the onward tide of blessing. One afternoon the Bible woman said : “ Miss Green, the women are coming just as well as they have done ; your lessons are just as good ; but somehow they are not being converted like they used to be ; I can't make out how it is.”

The teacher went home to ponder the cause, and in answer to prayer was clearly shown that, while enjoying her work in the East End, she was neglecting the opportunity to speak to the rich in the West End. Westminster Meeting, which she attended, was the one in which John Bright and other Members of Parliament worshipped, and was no easy place for a young woman to begin her public service in. She ventured a delay until her mother should visit London, and then assured

by her presence, opened her lips in a brief comment on the text "He saw them toiling in rowing, for the wind was contrary unto them." From that time her voice was heard, not only in addresses to the lowly and ignorant, but she spoke in meetings of all kinds, at first occasionally and then more frequently, until her gift was officially acknowledged in 1877, when she was recorded a minister of the Society of Friends.

When Dr. Green married, in 1879, his sister returned to Saffron Walden. The following year she was at Sunderland, spending part of her time teaching some young cousins, and much of it helping Priscilla Mounsey in her Christian work.

Together, they held four or five Missions in Sunderland, as well as a series of special open Sunday afternoons in connection with a large class of young women, and a good many meetings at the Y.W.C.A.

The following letter shows how deep was her interest in what she was doing :—

"I have been very happy lately in the joy of seeing the Lord's work. Just lately I have been constantly meeting people who have found the Lord through the word He has

given me. I sometimes wonder if it is for *them* I am more glad than for the *Master*, and sometimes my cup seems over full of joy in it. The more one realises of the perfection of soul *rest* in Christ, the more one seems able to get through."

The years spent in London, as well as those at Saffron Walden were very busy, but to a certain extent uneventful. The shadows cast by sorrow were many and varied in character. Harriet bore each in the strength of a strong soul, striving that those around should not have their hearts saddened through her, and that the roughness of her own path should not cause another to stumble. The depth of her power to love made the losses of life very keen, and the suffering of her loved ones very hard to her to bear. It was just this discipline of sorrow which helped to make her life the power it was, made her able to grapple with the everlasting difficulties of humanity, to get into close sympathy with those who crossed her path, to care for everything that touched their welfare, and to cast on one side every hindrance that would warp her from the living Truth.

Between 1884 and 1886, a married brother, the mother, and one of the twin sisters, were all

called to the better world, after long periods of illness, and Harriet went home to live, and for the next five years, devoted herself to her much loved father, watching over him, amusing, interesting, and nursing him according to his needs. At intervals she held, as she had done previously with her sister, series of meetings in every village within reach of her house, often driving herself eight or twelve miles home in the dark.

Her father's health gradually failed, and he passed away early in 1892, and the old home at Saffron Walden was broken up, and Harriet was able to engage most of her time in the work she felt to be especially hers. She spent a large part of the next two years in holding meetings amongst Friends in England and Ireland, sometimes by herself, sometimes with fellow labourers, amongst others, John T. Dorland. At one time she worked for some weeks with Dwight L. Moody in his after meetings.

She was especially interested in young women, and seemed to know by telepathy and divine insight the special needs of each one, and the right way in which to speak to them.

One of them writes :—

“ Everywhere she has been she has left a

deep impression of goodness, and will be sadly missed by all who have heard her good counsel and felt her love reaching out towards them and leading them up to God. The words she spoke remained with us, to be recalled often, and the very thought of her is an inspiration: I am so glad that I met her and knew her even a little. I cannot tell you how much she helped me in those days after I left school and before I married. She was so fresh and interesting and vivacious and bright. Just to meet her in the road, and have a smile from her, or a cheery word, was enough to send me on my way rejoicing. I walked on, smiling to myself, and lifted out of my own worries, if I had any, by the inspiration of her presence."

In second month, 1895, she obtained a minute from her Monthly Meeting for "religious service of a general character in various parts of England," and in consequence visited many places and was always a helpful minister.

The same year she went to live at Elsenham, a little country village, in order to help forward a struggling meeting. About this time, the idea of service in America was weighing on her mind, and after long thought she laid her concern

before Friends. They entered into it with much sympathy and interest, and she received a minute from her own Monthly Meeting of Thaxted, and also one from the Yearly Meeting on Ministry and Oversight and sailed for New York on September 12th, 1896. Sarah Jane Lury went with her, and remained until February, 1897, when recalled by the death of her mother. After that Harriet was joined by S. A. Naish for a few weeks, and for the remainder of the time was sometimes alone, and sometimes kindly accompanied by American Friends.

The following extracts, taken mostly from journal letters, speak to better effect of her experience than any notes or comments could do.

“ Mill Creek, N. Kansas,

“ November 16th, 1896.

“ We have attended the first Quarterly Meeting here, and as we expect to attend one each week this year, I will tell you about it.

“ On Friday by two o'clock, a number of buggies had arrived and the Ministry and Oversight Meeting was held, followed by a worship meeting on Friday evening. Quarterly Meeting on Saturday, at eleven o'clock—the

place full—worship for an hour and then the business. By three o'clock it was over and we, with fourteen people, climbed on to a waggon without sides with two seats filled, the rest sitting on the straw or standing, for two miles to a farm for dinner, which we were more than ready for by four o'clock."

" November 26th, 1896.

" We had a time of very manifest blessing at Walnut Creek. Such a time of Holy Ghost power as it has rarely been my lot to enjoy. A Methodist minister had come a long way to be present, because ' Our Lord had told him that at meeting there would be a great opportunity of blessing.' "

" March 10th.

" I was glad that we went to S——— in spite of all the difficulties in getting there ; there were only three or four birthright Friends, and nearly all the people came out of sod houses and dug outs, but I never was at such an interesting Quarterly Meeting. It began on Friday morning at ten o'clock by an interesting doctrinal discussion on ' The work of Christ in Justification, and the Work of Christ in Sanctification,' in the little school now used

as meeting-house. From Friday night to Sunday night the Meetings were in the tent, and it was always crowded. Lunch was in the tent, too. There were 250 to 300 people present, many having driven thirty, forty, and fifty miles for 'the Feast.' Meetings were solemn, earnest, good times. People came hungry, were fed, not too particular to take the food put before them. I never spoke to a more appreciative audience, and yet so on the watch that the teaching should be in accord with the written word. Young and old testified in each meeting of blessings received."

"May 6th, 1897.

"I want Friends to know that with earnest zeal and enthusiasm in Kansas there is an open door for *teaching*, that I feel to have done *very little* since I came out here, but believing that it has been the Master's work and His choice for me, I am content. Ask the Church 'For the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers, that my service may be accepted of the saints, that they may be edified, their work multiplied, and many added to the Lord.' "

“ Friends’ Kickapoo Mission Station,
“ January 20th, 1897.

“ A very heavy snow and wind last evening, but it is over this morning ; and after breakfast I started forth with Miss T., who is a missionary just after my heart, to another of the Kickapoo camps three or four miles away. Our first visit was to Mesque-kennick, his wife Memippa and son Punchetha. Miss T. tried to interpret for me as I talked to them about John x. When I came to the ‘ sheep hear His voice,’ I asked Mesque-kennick, whose face was eloquent of his thoughts, ‘ Do you know His voice ? ’ to which he replied, ‘ I used to hear only here,’ pointing to his ears, ‘ and to see only here,’ pointing to his eyes ; ‘ Now I hear here,’ with his hand upon his heart, ‘ and it is good, oh, so good.’ ”

“ Victoria, British Columbia.

“ We have had a week of sunshine, and everything looking lovely in this beautiful place. Each morning occupied chiefly by people coming to hear more, or to seek explanation of what they have heard ; Bible readings in the afternoon, followed by visits, and then evening meetings. The people who come are

those who call themselves advanced thinkers—Theosophists, Spiritualists, Home of Truth, etc. You will know how absolutely I have had to throw myself upon the Lord, and truly He has worked mightily. I cannot tell what the results may be as regards the much hoped for Friends' Meeting. What is far more important, Jesus Christ is accepted as Saviour and King by those who despised and rejected Him. I am glad indeed we have to follow His guidance and not another's. I have learned much, too, from the other people, especially those who take our Lord's words in Mark xvi. literally, and seen them proved by so many 'healed' people."

In the early part of the year 1898, Harriet spent a few weeks in Philadelphia, receiving a kind welcome, and then returned to England in May, for a much needed rest. The voyage was rough, and her energies, already overtaxed, refused to rebound from the strain to which they had been subjected. The intended rest of three months was, in consequence, extended to three years.

She writes to a friend June 13th, 1898:—
"I have been unwell since London Yearly

Meeting and, indeed, during it. I have been absolutely quiet in this lovely country. I have passed through a time of proving where nothing has seemed of any value but God and His Christ. He is so good to use any means to teach us more of Himself and His will. I often feel as if the results of our work are settled in our own room *with Him*, more than when the time comes to deal with individuals or congregations."

As soon as health permitted in September, 1901, Harriet returned again to the States and her companion for the rest of the time, with the exception of three months, was Sophia Fry.

During this journey she visited and worked in the Yearly Meetings of Baltimore, Philadelphia, New York, New England, Canada, Western, Indiana, Kansas, and North Carolina, and attended the Five Years Meeting at Indianapolis.

Wherever she went, East and West alike, she was cordially welcomed, received the helpful co-operation of the Church, warm-hearted hospitality, and far more invitations to work than could be accepted.

She always seemed able to meet the needs of the people in simple, practical teaching,

and as she said "open doors and open hearts are everywhere."

She believed emphatically in, and taught, the priesthood of all believers; but while she knew exactly her own belief, was always able to see the good in others who differed from her; admired their work, widely varied as it might be from her own, showed a large-hearted sympathy for all phases of religious doctrine, and did not antagonise even when she did not agree.

Writing to a friend on February 20th, 1903, she says:—

"We have had a good winter's work in Indiana. We only propose to attend the Quarterly Meetings in North Carolina, as many as we can, in about two months, and then I expect to go to Cleveland, Ohio, and perhaps to visit Canada. I am better in some ways than a year ago, and rejoicing constantly in the evidence that the Lord is working through us." In a letter to her sister about the same time, she expressed a rather striking thought that she would not have a long period left in which to work, but adds, "However that may be, I am perfectly satisfied that I came." From this and occasional remarks it seemed as if

she must almost have felt once and again that her time in this world was drawing to its close.

She attended three Quarterly Meetings in North Carolina, as arranged, and was also at one at Greensboro' on Saturday, March 14th, apparently in usual health, and spoke from Romans viii. 16, 17, on being "Heirs of God and joint heirs with Christ." That night she felt unwell, but went to the meeting the next morning, and preached an impressive sermon on the "sanctification of believers." Returning to the house of her host, she was so much worse that a doctor was summoned. The symptoms were of such a serious character that a consultation was arranged for the following night. The doctors' verdict was "a severe attack of appendicitis," and they decided that the only right course was to have an immediate operation, though they held little hope of its ultimate success.

She was removed to the nearest suitable Hospital about forty miles, where all the help that human skill and thoughtfulness could give was most kindly and efficiently rendered. She seemed never entirely conscious after the operation.

In the morning of the 18th of March, in perfect peace, her life here was ended, and she passed in to the life incorruptible and eternal. She was laid to rest, by her own wish, at Guilford College, and loving hands covered the grave with violets and white hyacinths.

Allen Jay came from Richmond, Indiana, Sarah Scull and Anna Thomas from Philadelphia and Baltimore, to testify to the sympathy of American Friends.

The tie that binds our two countries was still closer drawn that day as the students sweetly sang—

“ Good-night, good-night,”

and sad hearts on this side were able to say, “ For whom thanks be to the Lord and to Christ.” Time and space were, for the moment obliterated in the thought that we are all one in Christ Jesus.

If she, for whom we all rejoice, could send a message to her many friends, would it not run something on this wise :—

“ Be strong, live happy, and love first of all Him whom to love is to *obey*.” For “ God so loved the world that He gave His only begotten Son, that whosoever believeth on

Him, should not perish, but have eternal life." (John iii. 16.).

HILDA M. HADLEY, 14mos.18 8mo. 1902
Selly Oak. Daughter of Benjamin and Emily Hadley.

WINIFRED M. HARLOCK, 15m'.2 12mo. 1902
Nantwich. Daughter of Wilfrid and Mary L. Harlock.

HENRIETTA HARRIS, 56 1 11mo. 1902
Bournville. Widow of Theodore Harris.

ELIZABETH S. HARRIS, 69 30 1mo. 1903
Belfast. Wife of John F. Harris. A Minister.

LUCY E. HARRIS, 56 26 4mo. 1903
Papcastle.

MARY HARRIS, 80 7 12mo. 1902
Cockermouth.

JANE HARRISON, 62 1 12mo. 1902
Leeds. Wife of Joseph Harrison.

EDWARD G. HARVEY, 60 1 2mo. 1903
Felixstowe.

MARY F. HATTON, 79 28 3mo. 1903
Cork.

JOSIAH HELSDON, 51 24 5mo. 1903
Hertford.

JOHN HENLEY, 76 24 2mo. 1903
Rottingdean.

MARIA HICKTON,	79	25	1mo.	1903
<i>Sheffield.</i> Widow of Joseph Hickton.				
ELIZABETH HOBSON,	76	9	12mo.	1902
<i>Belfast.</i> Wife of George Hobson.				
GEORGE HOBSON,	85	21	9mo.	1903
<i>Lisburn.</i>				
MARGARET HODGKINSON,	35	16	2mo.	1903
<i>Southport.</i> Wife of Arnold Hodgkinson.				
BERNARD HORNE,	15mos.	20	12mo.	1902
<i>Ipswich.</i> Son of Willie and Marion Horne.				
GRACE HOSKIN,	80	25	9mo.	1903
<i>Huddersfield.</i> Wife of William Hoskin.				
ANN JACKSON,	83	16	6mo.	1903
<i>Heaton Norris.</i> Widow of Robert Jackson.				
JAMES JACKSON,	77	30	7mo.	1903
<i>Garstang.</i>				
WILLIAM JACKSON,	86	10	9mo.	1903
<i>Sudbury.</i> An Elder.				
W. COLLIER JAMES,	63	12	6mo.	1903
<i>Plymouth.</i>				
JOHN H. JEFFERYS,	48	31	7mo.	1903
<i>Kendal.</i>				
GEORGE JOHNSON,	73	7	5mo.	1903
<i>West Kirkby.</i>				
MARGARET JOHNSON,	66	20	10mo.	1902
<i>Portadown.</i> Wife of Mordecai Johnson.				

NATHAN JOHNSON, <i>Seedly, Manchester.</i>	63	12	11mo.	1902
WILLIAM JOYNER, <i>Burdley.</i>	68	10	3mo.	1903
LAURA KEMPSON, <i>Oxford.</i>	35	11	3mo.	1903
GAWEN KENWAY, <i>Winscombe.</i>	59	18	10mo.	1902
ANN KING, <i>Rochdale.</i> Widow of James King.	80	10	5mo.	1903
WILLIAM R. KING, <i>Birmingham.</i>	63	1	11mo.	1902
ALFRED KITCHING, M.D. <i>Cottingham, Hull.</i> An Elder.	83	11	9mo.	1903

Alfred Kitching, M.D., the youngest son of Nainby and Sarah Kitching, of Hull, was born 4th of 1st mo., 1821. He was educated at Ackworth School, entering in 1831 and leaving in 1834. He was a bright and intelligent boy, happy in his school life, and taking a prominent place both in his studies and in outdoor pursuits. On leaving school he was destined by his parents for a commercial career, and served an apprenticeship to one of his brothers in Hull. Business life, however, proved uncongenial to him, and his health gave way to such an extent that he was advised to try a prolonged sea voyage in the South of Europe. He accord-

ingly spent about half a year in the Mediterranean, visiting many ports and places of interest. He thus contracted a love of foreign travel which never left him, and which proved a means of pleasure and refreshment up to the closing years of his life. On returning to England he devoted his attention to the study of medicine, which had for a long time attracted him. He studied at Sheffield, and at St. Bartholomew's Hospital, London, and on completing his course he commenced practice in Hull in 1853.

In 1857 he was married to Rachel, daughter of David and Mary Thorp, of Hull, a union of forty-six years fraught with much happiness. He led an active professional life which left him little leisure. His amiable, cheerful disposition and kindness endeared him both to friends and patients, and while ministering to the bodily ailments of the latter, he neglected no opportunity of telling them of a Saviour's love. His services were given for more than forty years to the Hull and Sculcoates Dispensary, where for a long time he was the senior consulting honorary physician. After about twenty-eight years of successful practice he partially retired and went to reside in the

country at Cottingham, five miles from Hull. Being an ardent lover of nature, with a good knowledge of botany, his garden and grounds were a source of much pleasure to him.

He was a diligent attender of the meeting in Hull, where for many years he was an elder ; and not unfrequently his voice was heard in prayer, to the comfort and encouragement of the gathering. His words of counsel and advice were much valued, and his bright and genial disposition endeared him particularly to the young, whose company he always appreciated. He was generous and helpful in Christian work, and appeals from the needy and sorrowful were cheerfully responded to. In the leisure of his later years he became an earnest student of the bible, and spent some hours each day in this occupation, accepting the revealed word in simple faith and trust. The Bible Society claimed his warm support, and he attended the Committee Meetings of the Hull Auxiliary almost till the close of life.

A severe attack of influenza in the autumn of 1898 seriously impaired his powers, and though his health was eventually very much restored, and he could again enjoy his home life, he never resumed his public duties. His

last illness set in at the end of 8th mo., 1903, and soon afterwards acute symptoms appeared which undermined his strength, and made it sorrowfully manifest to his loved ones that the end was near. Though unable to express much as to his inner life, abundant proof was given that all was peace within. His nurse speaking of clean hands, he immediately replied, "How much more important it is to have a clean heart;" and on the gardener coming to his bedside he bid him farewell, saying, "I hope we shall meet in Heaven." A niece sitting by him caught the words "Precious foundation," and then in a louder voice, "Jesus, Jesus!" He was quite conscious to within a few hours of the close; on his wife coming into the room, he received her with a bright smile and an endearing word—the last he spoke.

He passed to the rest he so ardently longed for, on the 11th of 9mo., 1903, testifying through much patient suffering, both by words and actions, to the power of God to support His children under all circumstances.

For ever with the Lord,

Amen; so let it be

Life from the dead is in that word

'Tis immortality.

JOHN T. KNAPTON,	51	25	8mo.	1903
<i>Southport.</i>				
ANN M. KNIGHT,	29	26	3mo.	1903
<i>Badsey.</i> Wife of Harry Knight.				
JOHN LABREY,	68	8	5mo.	1903
<i>Leeds.</i>				
HENRY LANDER,	56	11	5mo.	1903
<i>Leeds.</i>				
HANNAH LEATHER,	88	4	12mo.	1902
<i>Burnley.</i> An Elder. Widow of Samuel P. Leather.				
EDMUND LIFFEN,	75	4	7mo.	1903
<i>Great Yarmouth.</i>				
GEORGE B. LLOYD,	78	8	2mo.	1903
<i>Birmingham.</i>				
ALICE LOWTON,	73	14	3mo.	1903
<i>Leigh.</i>				
HARRIETT MALONE,	76	2	3mo.	1903
<i>Redhill.</i> Widow of Charles G. Malone.				
ALFRED MANSER,	73	27	10mo.	1902
<i>Hoddesdon.</i>				
EDWARD MARRIAGE,	89	10	7mo.	1903
<i>Colchester.</i>				
MARY MASON,	76	17	2mo.	1903
<i>New Shildon.</i> Widow of James <u>Mason.</u>				

SARAH MAXWELL,	16	9	4mo.	1903
<i>Lurgan.</i> Daughter of James and Hannah J. Maxwell.				
JAMES E. MCMICHAEL	69	8	2mo.	1903
<i>Liverpool.</i>				
THEODORE E. MILES,	32	17	2mo.	1903
<i>Tottenham.</i>				
JOHN MITTON,	88	25	1mo.	1903
<i>Rathgar, Dublin.</i>				
SARAH J. MONAGHAN,	44	23	2mo.	1902
<i>Port Glasgow.</i> Wife of Thos. Monaghan.				
MARGARET A. MOORE,	70	6	4mo.	1903
<i>Sheffield.</i> Widow of John Moore.				
RALPH W. MORGAN,	2	13	1mo.	1903
<i>Shildon.</i> Son of William and Annie Morgan.				
MARGARET MORRELL,	86	9	10mo.	1902
<i>Southport.</i>				
ELIZABETH NAYLOR,	73	13	1mo.	1903
<i>Leeds.</i> Widow of William Naylor.				
CHRISTIANA NEIL,	78	9	6mo.	1903
<i>Upper Holloway.</i>				
MARY A. OLDROYD,	85	7	5mo.	1903
<i>Heckmondwike.</i> Widow of Joshua Oldroyd.				
ELEANOR PEACOCK,	65	10	9mo.	1903
<i>Hawes.</i> Wife of Edmund Peacock.				
ELIZABETH PEACOCK,	73	28	8mo.	1903
<i>Sunderland.</i> Widow of John Peacock.				

ISAAC PEARSON,	78	26	11mo.	1902
<i>Kilmore.</i>				
ELIZABETH P. PEASE,	62	24	2mo.	1903
<i>Darlington.</i> An Elder. Widow of Henry Fell Pease.				
SIR JOSEPH W. PEASE,	75	23	6mo.	1903
<i>Hutton Hall, Guisborough.</i>				
DAVID PEITSMEYER,	81	9	7mo.	1903
<i>Minden.</i>				

David Peitsmeyer was born at Minden in the year 1822, the eldest son of Christian and Louise Peitsmeyer, both devoted Christians, and members of the newly founded meeting there.

In those times, the inhabitants of Germany throughout, had still to suffer a great deal from the effects of the Napoleonic wars, when the Russians, as the Germans' allies, had taken from them their last property that might have been left them by the French. So the middle and lower classes, and particularly the country people, had hard times for earning their livelihood; and naturally their children had not such easy lives as now-a-days. They had to help their parents in business at an early age, and so, David Peitsmeyer, as quite a young boy, had to make himself useful in many

ways. The grinding of mustard, and burning of chicory, were the occupations in which he had to assist his industrious father, who sent him with parcels, on foot, to villages in the surrounding country, sometimes so distant that he could not walk back the same day, but had to spend the night at some kind peasant's.

In his wanderings, he observed nature very closely, and acquired that love for and knowledge of the country, that formed such a strong feature in his life. To roam about in the lovely surroundings of Minden, accompanied by his family, was ever his greatest recreation and pleasure.

At the age of eleven the lad lost both his parents, and it was very touching to hear him speak of his father's death, just seventy years later, when he himself was lying on his death-bed. He regretted that his father could not have the attention and nursing he himself enjoyed, for although his father had got on pretty well in business, yet the illness of his mother had cost a good deal, and after her death the fight for existence became very severe, the more so as his father's health failed too. So when he died, David and his three brothers were left with very reduced means,

but they were at once kindly taken care of by their Christian relatives and friends.

The religious impressions received in early youth have proved a great blessing to all of them in their life's journey. No one could be more firmly convinced than David Peitsmeyer that he was only saved and kept by the grace of God in Christ Jesus.

When living at his uncle's, Ernest Peitsmeyer, who possessed a little farm, David had to mind the cows in his spare time ; but wishing to prepare his lessons all the same, his uncle had to make him a little hut, with a primitive seat and table to write at, a task much more to his taste than heeding the cows. The children of the Friends at Minden were instructed at that time, by Christian Schelp, a very worthy and venerable friend ; but David and his brothers had lessons in foreign languages besides, which C. Schelp could not teach them. David ardently pursued his studies when apprenticed to a watchmaker at Minden.

In those times, English Friends frequently visited the meetings at Minden and Pyrmont, and Ludwig Seeböhm, the father of Benjamin and John Seeböhm, acted as their interpreter. Benjamin Seeböhm had gone to England and

settled there, and several of the younger Friends of the same family had gone likewise. It was considered to do them good in many respects, and their horizon of life widened, England then being so much more advanced and so much wealthier than Germany. So it was quite a privilege for young Friends to obtain an opening for living several years in that country.

David too, desired nothing more than to accomplish himself in a land that seemed so far superior to his own in almost every way. Several influential Friends, Elizabeth Fry, Peter Bedford, John Hodgkin and others, took a lively interest in the intelligent young man, and readily promised him their help to get a situation, in a place suited for his abilities. They acted up to their promise, and made way for him to enter the business of Ebenezer Simmons, who was considered one of the best watchmakers in London. David Peitsmeyer used to speak with great delight of his life in that city; he acquired a thorough knowledge of the ins and outs of this vast place, which at that time struck foreigners, and particularly Germans, as something wonderful, unheard of, and filled them with awe.

There he again sought every opportunity

of enriching his soul and mind, amply provided for him by the kind hospitality of so many well known Friends. There were characters among them, so pure and noble, that he was deeply impressed by the high standard of their Christian principles and life; and through him, his children became familiar with the names of many truly great and good men and women of the Church.

With their kind help, David Peitsmeyer succeeded in establishing a business for himself in Minden, when he was about twenty-one years of age.

A few years later he was married to Marie Rasche, eldest daughter of Jacob Rasche, by whom he had five children; but he lost his beloved wife after thirteen happy years, and he had to undergo great trials and many hardships through the loss of this loving helpmeet.

Besides attending to his watchmaker's shop, he gave lessons in the English language to a great many Minden people, and particularly to the learned, who soon found in him a man of wide knowledge and experience. Now and then his pupils would talk about religion to him, openly owning their unbelief, and expressing their astonishment at the simple faith

they saw in such a clever man ; but he was never ashamed of his belief in Christ Jesus, and certainly was not esteemed the less for that.

A great many American and English Friends were brought into close contact with him, through his services as interpreter for them, when travelling in the ministry. Even at the age of eighty he interpreted a long message from a Canadian Friend, to the Minden meeting in an astonishingly able and faithful way.

As the years rolled on, many of his burdens were taken from off his shoulders, so that the last twenty years were comparatively easy ones for him. His health was very good ; he could read and write without spectacles to the very last, and he often expressed his thankfulness for so many blessings.

Early in 1901, he wrote to a valued friend :
“ If my life be spared, I shall be seventy-nine soon, so that, I too, belong to the old folks, and to me likewise it has often been a thought of wonderment, whether I should live to see the twentieth century, having survived all my sons and brothers, only my two daughters being left. It often strikes me that we aged people see the present through a mist, as it were, whilst the past only seems to be real.

That thou dost deeply feel the loss, by sudden death, of dear A. D., I can vividly realise, but the thought of his having passed through the dark gateway, and entered into the blessed presence of our Heavenly Father, through the mediation of our dear Lord and Saviour, Jesus Christ, and meeting with those near and dear to him, ought to cheer and encourage us on our path heavenwards. It has often been my secret prayer to our merciful Saviour, that He may be pleased to give us, while here below, that peace which the world can neither give nor take away."

And in a letter dated 3rd mo. 28th, 1902, he said: "I am often reminded of the fact that the present is not our resting place; but at times my mind is cheered by the promise of our adorable Saviour Jesus Christ, that there are many mansions in His Father's house, and that He has gone before us, to prepare these for His humble and obedient followers."

When laid low, he set an example of patience and contentment to those about him; any little kindness was always gratefully acknowledged; he scarcely ever complained when in pain, but quietly waited for the call of his Master, which came on the 9th 7 mo., 1902.

Before closing the memoir of this aged pilgrim, it may be of interest to add some of the testimonies borne by his friends, older and younger, to his earthly walk. A friend of his own age wrote : " I always appreciated our occasional correspondence, feeling assured that he was anchored on the Rock of Ages ! "

Another friend says, for himself and his wife : " How we both learned to respect and love him while we were at Minden, I can hardly make you understand. He has gone to his rest now, in ripe old age, and for him there is no mourning ; but even to us, far away across the sea, the world seems poorer for his loss."

Several of his English friends had German lessons of him for some length of time, and thus had the opportunity of getting to know him more closely. A dear friend and former pupil, expresses his feelings thus : " How kind, how more than kind he has been to all of us who have been over there ! I can truly say I loved him."

A friend, particularly esteemed and loved by him, says : " It came quite as a shock to me to receive the announcement of dear David Peitsmeyer's departure and to realise that I should never see him again in this world. But we

know, that though we shall not see him again here, we shall hereafter. He had lived to a good old age and had served his generation well. I feel that it was a privilege to have known him."

From another letter of sympathy may be quoted these words: "I well remember the pleasure it gave me, when a girl, to have a talk with him, for he was always so appreciative of anything English; but one could never talk with him about anything without learning something."

His virtuous and humble walk was referred to, in no less degree, by his German friends and acquaintances, who could truly say, "The end of the upright is peace."

JOHN PEMBERTON, 67 14 9mo. 1903
Barnsley.

ROBERT H. PENNEY, 80 14 12mo. 1902
Brighton. An Elder.

Eighty years of unceasing activity and development! It is fitting that what was by the grace of God should have record. Not to laud the creature: "they that honour God, He will honour"; but if this impress of a useful life should encourage any, none would

rejoice more than Robert Horne Penney himself, whose kind and gentle heart was ever seeking to help others.

The salient points in his life were not different from many. In childhood, the love and blessings of a well-ordered home; happy school days at Shaftesbury and Hitchin; a youth healthy with the interests of open-air, sea, river and country life, implanted a brave, sure command over exigencies, inured to care in little things, and knowledge of practical and varied kinds, and formed habits of strenuous industry and economy, with a simplicity and hardihood which were his through life.

He was third in a family of nine—four brothers and five sisters, two of whom died young, born to George and Sarah Penney in "The Ivy House," at Poole, Dorset, between the years 1818—1832. The home still remains much as when he was a child at play in it. United as children, their interests were one through life, and when widely separated, nothing arose to sever the holy bond, which strengthened with the years. Three sisters remained unmarried and after their parents' death lived on in the home, a three-fold cord of unruffled love, until the chain was broken, and the eldest,

Catherine Penney, at the age of eighty-two, after a week's illness followed in at the heavenly gate five days after her Brighton brother. As a child somewhat self-willed, a change came over him about the age of twelve, and showed itself in great gentleness of character ; and never do his sisters remember a rough or unkind word from him. He is described as a benevolent child ; liberal as far as a boy could be, and always careful not to waste ; an early delight in trading was a distinctive feature in him.

He was most tender to his invalid sister Annie ; he would carry her from one room to the other, taking off his coat so that the buttons should not hurt, tears running down his face as she exclaimed : “ Oh Bob, he is so strong and tender.”

On leaving school he went for a time to the sailcloth mill belonging to Samuel Thompson, at Fordingbridge, and then joined his father and brother George in Poole, returning later to Fordingbridge as partner in the sailcloth manufactory. As a boy and young man in Poole he was very diligent in attending meeting ; the regular ministry of Mary Binns, consisting of but a few texts, or words only, being blessed to him.

In 1852 he removed to Southwick, near Brighton, succeeding to the business of merchant and shipowner, carried on by Edward Lucas, and whose daughter Lucy Rickman Lucas, he married the following year. Edward Lucas joined the banking firm of Sharples and Co., at Hitchin. One incident in his early business life reveals the inner life and character of the man, whose calm strength was ever obtained by uprightness and a firm reliance upon God. Heavy loss by a ship occurred, and he came in exclaiming: "The greatest loss has come that I ever had in business! The 'Alice Hawthorn' is lost!" Soon after he was in his office quietly reading. "He shall not be afraid of evil tidings, his heart is fixed trusting in the Lord" are words which aptly describe the beautiful calmness and composure which characterised his demeanour in times of difficulty or anxiety.

Life at Southwick was active and happy. "Not slothful in business; fervent in spirit; serving the Lord," may be written in golden letters over the fifty and more years lived there and in Brighton. Family joys filled the cup, and deep sorrows too. Eight children gladdened the parent's hearts, five of whom were early taken into the heavenly home. His wife and

he were one in the careful training of the family, and lovely was the home where master and mistress, children and servants, gathered morning and evening for the reading of the Scriptures.

His practice of diligently attending meetings for worship and for discipline in the Society of Friends, begun in Poole, was maintained through life, and for many years he drove his wife and children four miles to Brighton, and occasionally walked the distance in the evening. He allowed nothing to stand in the way of mid-week meeting ; his sense of duty in this respect, and in the attendance of business meetings and committees, weddings and funerals is an example worthy of imitation ; his sympathetic presence was ever a cheer and help. His devout prayerful attitude, his spirit of love and charity, his consistent example, his word of encouragement and advice judiciously given, his watchful sympathy for young and old, the weak and the more favoured alike, made him a true minister, and the friend and brother of all, and very marked have been the expressions of love from those who knew him at every period of his long life. The Christian life in him fell nothing short of the all-round gentleman, thoroughly furnished unto all good works. From a young

man first travelling in business and frequenting commercial rooms and hotels, to the grey-headed father of eighty years, he always declared himself on the side of right, and wherever he came his light shone for truth, honour, sobriety and kindliness. A Liberal in politics, he did all in his power to stem the tide of evil produced by intoxicating liquor. He signed the pledge in 1841 at Fordingbridge, at the first temperance meeting he attended, and from that time was an ardent propagandist of the cause. Pamphlets and other periodicals on the subject were frequently distributed to magistrates and those occupying public positions, and very numerous were the Temperance Societies which he encouraged by pecuniary support, and by his presence at their gatherings. He was particularly interested in the London Temperance Hospital, and took considerable effort to reduce the consumption of alcoholic liquor at the local hospital, in which however he was not successful. He sought to inculcate principles of peace and brotherhood, and deeply lamented the late sad war ; and he loved to help causes that worked for righteousness and the spread of the Redeemer's kingdom. Selected literature dealing with Friends' biography and views, with

Temperance, Peace, smoking, etc., were always at hand, both at his residence and his office, for distribution to individuals as opportunity offered. He had a happy way of introducing his principles to those he met casually, or in the course of business, and countless were the seeds thus dropped. He objected to Friends taking part in the service in St. Paul's Cathedral at the Queen's Jubilee, regarding the occasion as a military pageant; and he felt that the recent Boer War was partly attributable to the growth of the military spirit of aggrandisement fostered by great military and naval displays.

In his home at Southwick it was his pleasure to gather around him, for tea and games in his garden and meadow, Sunday School and Band of Hope children, and many are those who now look back to these sunny afternoons of their childhood. Great was his delight, after an enforced break, to resume such gatherings in larger numbers in his Brighton home of "Highcroft," where he lived from 1877. Numerous in the course of each summer were the gatherings for lawn meetings, treats, and games in the fresh air. The British and Foreign Bible Society, the Zenana, Prison, Medical and

other Missions, Temperance Societies of all kinds, tired Temperance workers from London, Bands of Hope, and Sunday Schools of all denominations, Bible Classes, Mother's Meetings, Young Men's and Young Women's Classes, Christian Endeavour Bands, Adult School workers, Policemen and their wives, and gatherings of the crippled and afflicted—all were heartily welcomed.

But the end came, in the midst of happy work, when life seemed all too short, so happy was he in doing good, and so eager to promote the happiness and well being of his fellows. The hand of disease touched him. Gentle was it at first, and for six months hope alternated with fear.

His discomforts were great and peculiarly trying to his nature, but he bore all with noble patience and submission, and on First-day afternoon, the 14th of 12th month, 1902, passed swiftly out of reach, and sped joyously, we reverently believe, into the presence of his Lord, whose kingdom he sought so diligently here to extend.

EMMA PHILLIPS, 82 12 6mo. 1903

Stoke Newington. Wife of Robert Phillips.

MARY PICKARD,	77	10	6mo.	1903
<i>Lancaster.</i> Widow of Samuel Pickard.				
CHARLES B. PIM,	66	20	4mo.	1903
<i>Mountmellick.</i>				
ANN PLATT,	71	10	8mo.	1903
<i>York.</i>				
ALFRED W. POLLARD,	76	4	7mo.	1903
<i>Reading.</i>				
MARIAN POULTER,	80	17	3mo.	1903
<i>Dover.</i> An Elder.				
ELIZABETH S. PRITCHARD,	15	26	1mo.	1903
<i>Belfast</i> Daughter of George and Mary Ann Pritchard.				
HANNAH PUMPHREY,	85	14	10mo.	1902
<i>Malvern.</i> A Minister. Widow of Edwin Pumphrey.				

A brief notice concerning Hannah Pumphrey will be interesting to a numerous circle who loved her, and to whom she was a representative of a past generation. She wore the pretty Friends' cap and the quaint costume of a bygone day, and expressed her thoughts in well chosen words, not in the short sentences in vogue at the present time ; her preaching also partook of this character.

She was born in Worcester in 1817, and went to School at Ackworth where she spent several years as a pupil. She subsequently lived as a governess in the family of her cousin, the late Thomas Pumphrey, Superintendent of the School, and later filled the position of Mistress of the Lower School in the Institution itself.

It was during the time of her residence here, when still quite young, that passing through a time of dangerous illness she was enabled to feel the assurance that Christ was her Saviour. Later on doubts seem to have assailed her, but the promise was impressed on her mind, "If any man will do His will he shall know of the doctrine." She found as she followed the Light that more was given her, and through many years she was able to trust in her Saviour and speak of His love to others.

In her twenty-eighth year she was married to Edwin Pumphrey, of Hook Norton, in Oxfordshire, where the interests of a large family grew up around her. Twice the happy family circle was broken into by the death of a dear daughter. The first to go in the spring of 1858 was a darling little child of five; and the second the following year was a girl who was

shortly leaving school, and had been looking forward to being her mother's right hand at home.

It is believed that these sorrows helped to develop her Christian character, and it was about this time that she first spoke in meeting as a Minister. Her gift grew and was officially recognised by her friends in 1865.

Another trial of her faith was the parting with her dear husband when he accompanied the late Isaac Sharp on a visit to Labrador. This threw more business care on her shoulders, and she could not expect to hear from him while absent, as there was very rarely any communication with that land. She had the joy of welcoming him back unexpectedly one evening after four months' absence, and of finding him in better health for the voyage; and she was also able to tell him all had gone on well at home.

Circumstances ultimately led to her settling with her family in Sunderland, where she took a deep interest in the welfare of the large meeting and the religious and philanthropic work of the town. While there she had to pass through a deep sorrow in the loss of another much loved daughter. These trials opened her

heart to others, and she frequently paid visits of loving sympathy and kindly counsel to members of her own congregation and to many outside its borders. She was gifted with broad sympathies and her helpfulness to others often arose from the fact that she saw their best side and appealed to the highest that was in them.

She and her husband soon after coming to the North in 1869 felt drawn in gospel love to visit Canada and some parts of the United States. They were cordially received and a fresh interest was thus brought into her life which continued to its close.

In addition to this journey she frequently travelled with a certificate visiting meetings in England, and once Dublin Yearly Meeting in this way; her service often took the form of family visits, her own sorrows and varied experience enabling her to come more closely into touch with those to whom she felt she had a message.

In 1883 another bereavement overtook her in the death of her dear husband who, for nearly forty years, in addition to being the loving husband and father, had been her true help-meet in gospel labours and religious work.

For the last eleven years of her life she had a very comfortable home with her married daughter at Malvern. She greatly appreciated this peaceful retreat, and soon adapted herself to her new surroundings ; her voice was often heard in the meeting there, and she was several times granted certificates to travel in the ministry ; she also much enjoyed the Christian fellowship of some outside our Society.

During the last fifteen years of her life she kept an occasional diary in which she chronicles the exercise of her spirit in connection with the circumstances in her family, and the attendance of meetings, also, as her interests were world-wide, in the Temperance cause and the efforts to suppress the Opium traffic, the suffering caused by the South African War, and the Tzar of Russia's efforts on behalf of Peace.

Her last illness which lasted for several months, was a time of great weakness and dependence on others, but she was enabled to witness for her Saviour by her unfailing patience and tender consideration for those around her. Her last audible words were " So unworthy," uttered an hour or two before she passed away.

The end came very peacefully on Tenth Month, 14th, 1902, in the presence of those who

had watched so tenderly over her, and to whom she had often expressed her thankfulness for the mercies which surrounded her.

JOSEPH RADLEY, 67 1 2mo. 1903
Pardshaw. A Minister.

Joseph Radley was the third son (fourth child) of Eli and Louisa Radley, of Tottenham, Middlesex, where he was born on the 23rd of Fifth Month, 1835. He received his earliest religious teaching from his mother who came of Scotch Presbyterian descent.

When very young all the children of this large family were sent to the Infant school, founded by the late Elizabeth Forster. From there Joseph Radley passed to the Lancasterian School, and he always recalled with gratitude the sound grounding he there received. In 1847 he went to Croydon School, thus beginning his long and happy association with that Institution, with which, excepting brief intervals of residence at Flounders and at Bootham, York, he was connected until 1871. When just over fifteen years of age he was apprenticed to the Superintendent, John Sharp. In 1861 he returned to Croydon, and was married in July that year at Erith, Hunts, to Phebe

Jane Bentley, daughter of the late Thomas Bentley, formerly of Ipswich. A daughter and three sons were born of this happy union. Phebe Jane Radley died in 1868, leaving him with three motherless boys, and he used often to refer to this time when he more than ever was able to cast all his care on his Heavenly Father. The strain, however, was too great, and his own and his friends' best judgment indicated that a change would be advisable. After a few months with his brother Alexander, as an accountant, he found an opening at Wigton School, which enabled him to resume the more familiar and congenial work of teaching. During his busy years at Croydon, though not always successful in his management of the boys, he won the attachment of many of them by his kind help and sympathy in their interests and favourite pursuits; he was also very ready in giving assistance in Temperance and other good work in the town. For some years before leaving Croydon he spoke in the ministry, his gift being subsequently acknowledged at Lisburn.

Soon after J. Radley's second marriage, in 1874, to Mary Elizabeth Robinson, of Pardshaw, Cumberland, they removed to Lisburn with

their three boys, where he entered upon what may be said to have been his life work at Ulster Provincial School, having for a period of twenty-five years carried out the responsible duties of Head Master and Superintendent. In the latter post he was ably assisted by his wife, whose good judgment and prudence helped him through the difficulties inseparable from such a position. A few years after receiving this appointment the increasing success of the School made it apparent that a considerable enlargement and improvement of the premises would be necessary, the original building having become antiquated through its long service as a Friends' School, established about the year 1794.

Joseph Radley's sanguine views as to its future success were not without foundation; and having, by his perseverance and hopefulness, enlisted the warm sympathy of many generous friends, and obtained substantial financial help in England as well as Ireland, a large and handsome addition was made to the building, and further extensions followed at a later period.

The exclusiveness which characterised the Society of Friends in an earlier day having

given way to more breadth of view, the Institution has since been the guarded home of many boys and girls of various denominations who have been educated in mixed classes, of which Joseph Radley was a strong advocate before it became so general as it is now, in both elementary and higher education. He was much beloved and esteemed by the parents of the children, as well as by a large circle of Friends; his genial manner and kind sympathy made him a welcome visitor, especially where illness or trouble of any kind existed. His gift in the ministry was exercised with much acceptance in Lisburn Meeting, his remarkable knowledge of Scripture, his retentive memory, and a mind well stored with hymns and poetry of a superior order, rendered his ministry interesting and often very impressive. His duties at the School precluded him from travelling much beyond his own Quarterly Meeting, but he was ever ready to render any service in his power to the Society of which he was a most loyal member.

In 1899 failing health withdrew him from his much loved work of education, for which he had been largely gifted, not so much, however, in the advanced standard now required.

His example in daily life and his efforts in the cultivation of religious impressions, and in all that was good and useful in the character of the young people under his care, is seen to be bearing rich fruit in the lives of many of those who can look back with gratitude to the helpful interest he evinced in their welfare, whilst his love for natural history and other studies outside the school routine, endeared him to many of his pupils.

As already stated, he retired from the School in 1899, and removed to reside among his wife's relatives at Pardshaw, near Cocker-mouth, where his health improved, and he found congenial occupation in his garden, and in visiting his neighbours by whom he was much valued. His last illness was short, and he was gently released from the earthly tabernacle on the First of Second Month, 1903, having been supported all through his varied experience by his deep sense of the love of God, the compassion of his Saviour Christ Jesus, and the guidance of the Holy Spirit.

RICHARD RAMSEY, 66 8 8mo. 1903

Revelstoke, British Columbia.

ANNE READER, 69 14 8mo. 1903

Nottingham.

CAROLINE L. REEVES, 30 18 11mo. 1902
Mile End, London.

WALTER S. RHEAM, 36 22 3mo. 1903
Kelowna, British Columbia.

FREDERICK RICHARDSON, 73 28 4mo. 1903
Lexden, Colchester. An Elder.

By the death of Frederick Richardson there has passed away one who held an almost unique position amongst the teachers in the Society of Friends, his service extending over more than sixty years, and bringing him into close personal association with hundreds of boys who are now scattered over the English-speaking world.

He was born at Coventry in 1829. His father was a watchmaker, and it is related of him that when at work he used to sit with his window open on fine days, and that at a certain season of the year he would be so overcome with drowsiness as to be obliged to suspend work. This greatly puzzled him, until one day when a scientific friend visited him, and discovered that it was caused by a field of cultivated poppies opposite to the window.

F. Richardson was educated at Sibford School, where, at the age of fifteen, he became an apprentice. His life there left very pleasant

memories, and it was whilst he was there that he became by conviction a Friend, and at the age of sixteen was received into membership by Banbury Monthly Meeting.

Sibford was then an Agricultural School, and the boys spent some hours daily at work on the land, or in the garden and orchard. This by no means increased F. Richardson's opportunities for scientific study and pursuits, of which he was very fond, and to which he devoted himself under many difficulties; and thus eventually he found himself able to give useful and practical lessons in chemistry, astronomy, and botany, in the last of which subjects he was especially interested. Experience which he now gained in rural matters unconnected with the ordinary work of a teacher added much to his capacity for usefulness, and made him an interesting and instructive guide when in after years he took his boys for rambles over neighbouring farms.

After ten years' residence at Sibford, F. Richardson spent two years in study at the Flounders Institute, then under the care of Isaac Brown, whose influence left a lasting impression on his character. After this he was for a short time a master in the School at

Mountmellick, in Ireland, which at that time received as pupils boys as well as girls.

In 1855, F. Richardson married Sarah Lamb, whose acquaintance he had made when at Sibford ; and together they entered upon the management of Penketh School, for her share in which S. Richardson had sought to qualify herself by a residence of some months at Wigton School. Here their only daughter, Mary, was born and died, and this sore trial led to a breakdown of the mother's health, which induced her husband to resign his post, and they removed to Rochdale where F. Richardson became a private tutor. Here his son, Frederick Joshua, was born in 1862. In the following year a move was made to a School not connected with Friends at Bishop Auckland. An old pupil there says of him that " he was a good master, bright and cheery in manner ; and that whilst he strictly adhered to the " plain dress and language " of a Friend, there was nothing narrow or sectarian about him. He was one who loved God and Nature, a whole-hearted good man."

But both F. Richardson and his wife felt and desired that their work should be among Friends, and in 1869 they opened a School at

Lexden, Colchester, reviving the application of a bequest of John Kendall, of that ancient borough, for the education of six "foundation" boys. From this small nucleus the School grew rapidly and various enlargements of premises became needful and were made.

F. Richardson grew into an ideal master and teacher. He made a special study of each boy's character and capacity, and dealt with him accordingly. No liberties could be taken with him in the school-room, but he strove to make lessons easy and pleasant. Favoured pupils helped in the preparation of oxygen or other gases for experiments. Atmospheric pressure was clearly demonstrated when a couple of boys tugged hard in the effort to separate the Madgeburg hemispheres, exhausted with the air pump; or the electric shock from a Leyden jar was passed round the class with clasped hands. In such ways learning was made a pleasure, and scientific and other facts took effective hold of both intelligence and memory. In leisure hours, too, his boys were always sure of his sympathetic interest in their pursuits and games, and in earlier years he often joined them at cricket and football. Sarah Richardson also took her

full share in the endeavour to make School happy and homelike, and its success for a long course of years was in good measure due to her energy and kindness, and to her endeavour to make herself a true mother to the boys.

In 1886 their son married and took over a large share in the management of the School. F. and S. Richardson moved into a small house near by, hoping to enjoy a well earned retirement and rest. F. Richardson was now appointed Clerk of Essex and Suffolk Quarterly Meeting. He was also an Elder ; and he filled the post of Clerk to the Finance and Property Committee of Colchester Monthly Meeting ; and in the application of Trust funds, in the care of property, and in general questions of finance, his carefulness and sound judgment were much valued. In all money matters he combined methodical ways with a large measure of common sense.

In 1885 a Village Hall was opened at Lexden and in it Sunday evening mission meetings were held. His boys attending, F. Richardson presided at these meetings, and took the greater part of the vocal service, especially that of reading and expounding the scriptures. He did not cultivate an emotional

religion, but he strove to lay a foundation of truth, honesty, and manliness in the character of his boys, and to train them to become loyal servants of Christ.

In 1892 a very heavy trial fell upon F. Richardson in the sudden death of his son, then in the full vigour of his prime. Though he never quite rose above this sore affliction, yet he bravely put on again the harness he had laid aside, and for ten more years carried the burden of the School until early in 1903, when, shortly after the unexpected death of his daughter-in-law, a chill, taken whilst he was endeavouring to arrange for the disposal of the School, brought on an attack of bronchitis and heart weakness, under which he passed away on the 28th of Fourth Month. He appeared to have anticipated this, and left his affairs in good order, with full directions for the guidance of his family in the event.

The interment in the Colchester Friends' burial ground was a solemnly impressive time, and was attended by a large gathering including very many of the old scholars.

JULIETTA M. RICHARDSON, 41 12 1mo. 1903
Lexden, Colchester. Widow of Frederick
Joshua Richardson.

JOSEPH RICHARDSON,	72	25	9mo.	1902	
<i>Potto Hall, Cleveland.</i>					
GEORGE ROBINSON,	82	8	1mo.	1902	
<i>Woorora, North Queensland.</i>					
GEORGE ROBINSON,	69	23	2mo.	1903	
<i>Penrith.</i>					
MARIA ROBINSON,	85	10	2mo.	1903	
<i>Saddlescombe, near Brighton.</i>				Widow of	
				Martin Robinson.	
MARTHA ROBINSON,	76	2	6mo.	1903	
<i>Darlington. Widow of John Robinson.</i>					
RICHARD ROBINSON,	76	14	4mo.	1903	
<i>Rochdale.</i>					
ROBERT ROUTH,	69	24	11mo.	1902	
<i>Castle Donington. An Elder.</i>					
GRAVELY ROWNTREE,	15	22	7mo.	1903	
<i>Scarborough. Son of John W. and Eliza S. Rowntree.</i>					

Almost from infancy this dear boy suffered from a paralysis which grew upon him as the years passed by, depriving him more and more of the power of locomotion, so that he had to forego the active enjoyments of boyhood, and eventually became almost entirely dependent on the help of those about him. But he was

blessed with so bright, cheery, and loving a spirit that, far from complaining or repining at his lot, he greatly enjoyed watching the games and contests of his young acquaintances, entering with enthusiasm into their spirit, and rejoicing when his favourites scored a success as eagerly as if he were himself one of the combatants. This kindly spirit showed itself, too, in other ways. Always glad to help in any thing within his powers, he originated and urged forward a small "sale of work" the proceeds of which were for the help of children in the South African Concentration Camps; more recently he made a small collection in aid of a children's hospital; whilst for some years one of his great pleasures before Christmas was to send a trifle out of his money-box to "Playmate" towards the "Westminster Budget" fund for providing Christmas dinner and entertainment for poor children in London. Thus it can with truth be said of the dear lad "he hath done what he could." And his bright smile of thanks for help given drew the hearts of strangers, and sometimes those of rough exterior, to him. At one time when staying with relatives on the Clyde, and sharing in steamboat excursions, it required the strength of several men to lift him in his wheelchair on

board ; but far from thinking this a nuisance, they seemed to look out for “ the wee boy in his carriage ” and gladly lent hands to help ; and his delight at this performance reached its climax when on one occasion it took eleven men to haul him on board.

He was much enjoying a visit to his grandfather's at Wellingborough during the summer, when he took a cold which developed into pneumonia. His continued cheerful interest in things around and apart from himself kept hope for his recovery uppermost with those about him, so that they little expected that their last farewell to him on the evening of 7th mo. 21st, would be the last ; but in the early hours of the following morning as they gathered round his bed, oppressed breathing and distress passed away, and he seemed to settle down into a peaceful sleep as his spirit returned to Him who gave it.

DAVID F. P. RUSSELL, 7 20 2mo. 1903

Darlington. Son of Robert P. and Mary J. Russell.

LEONARD A. SAWER, 30 24 11mo. 1902

Esher.

ANNA SCARNELL, 92 6 5mo. 1903

Lowestoft. Widow of John Scarnell.

ELIZA SEDGWICK,	60	6	2mo.	1903
<i>Sheffield.</i> Wife of Joseph Sedgwick.				
THOMAS V. SHANNON,	21	25	9mo.	1902
<i>Newry.</i> Son of James Shannon.				
HARRIET SMANE,	63	28	4mo.	1903
<i>Darlington.</i> Wife of William Smane.				
FRANCIS SMITH,	74	17	10mo.	1902
<i>Plymouth.</i> A minister.				
JOSEPH J. SMITH,	80	21	1mo.	1903
<i>Heybridge, Maldon.</i>				
ESTHER M. SPARKES,	83	23	8mo.	1903
<i>Exeter.</i> An Elder. Widow of Thomas Sparkes.				
JOSEPH J. SPRAGGON,	69	4	4mo.	1903
<i>Sunderland.</i>				
WILLIAM SPROATES,	69	14	11mo.	1902
<i>New Shildon.</i>				
ALICE M. STANDING	38	24	4mo.	1903
<i>Birstwith, nr. Harrogate.</i> Wife of Edward Standing.				
MARIA STICKNEY,	88	11	3mo.	1902
<i>Scarborough.</i>				
MATILDA STURGE,	74	13	6mo.	1903
<i>Bristol.</i> A minister.				

“I have lost a friend whom I honoured and loved, and from whose intellect and spiritual

experience I could learn much, and whose departure leaves a void in my life which can never be filled again." These words of an aged Christian form a fitting keynote to a brief memoir of Matilda Sturge. They are extracted from one of many letters which were received after her death, speaking of her "goodness and faithfulness and unique gifts"; of her "intellect and spiritual insight," being of "such a high order"; of her words having been "help in youthful days;" of "a blank left which her unique originality alone filled."

She was born at Bristol on the 29th of May, 1829, the youngest daughter of Jacob P. and Sarah Sturge. In a brief biographical sketch she says, "My father was a man of fine natural powers, and though he died forty years ago, I have often, on achieving any little literary success, rejoiced in the thought of being more worthy of him. We were as a family brought up strictly as Friends, to a degree that is not now common, at least in this country. . . . I came to the conclusion that I knew of nothing more likely to help me in the spiritual life, so, throwing off the more galling restrictions of early days I continued a fairly loyal member [of the Society of Friends], and found in the

friendship of some Friends, especially that of the late William Tanner, such assistance as one can give another in the Christian path." There can be no doubt that the ministry and fine Christian character of Dr. Edward Ash also had a decided influence over her, as he had on many others. He came to reside in Bristol in 1837, and broke up the cold rigidity which had for long characterised the Meeting. He was warmly welcomed by J. P. and S. Sturge, and his first Bible readings with the young were begun with their family only.

Matilda Sturge was a lively child, and early showed a love for composition by "making up" stories, during which occupation she would run to and fro in the nursery, oblivious to all around her. But there was an undercurrent of religious feeling, which had been stirred up in her mind partly by the morbid little books which were then considered wholesome reading for the young, books which seemed to imply that all good children died young. Their beautiful sayings were recorded, and the little Matilda used to go through imaginary deathbed scenes of which she herself was the heroine! In striking contrast to these imaginings of her childhood was the reality of her deathbed in

old age, when she simply and quietly remarked, "You must not expect me to say nice things." Yet she was perfectly sincere as a child in her desires after good, and became more and more in earnest as time went on. At the age of fifteen she writes in a little book that she had "been trying to walk in that strait path in which I ought at this age to be far advanced." She then sets down her special faults and weaknesses with an earnest desire to overcome them. But it was not till nearly seven years later that a great change took place in her spiritual experience, and this, after a long period of depression. A remarkable enlightenment came to her in meeting one morning—it might almost be called a "beatific vision." The account of it, transcribed in a little book cannot be given here. It concludes with these words: "I left that meeting with a joy which I cannot describe, it was unutterable, as if a weight which had almost unconsciously pressed me to the earth were suddenly removed, and my soul had been lifted out of darkness and uncertainty into the very joys of the redeemed." Then follow confessions of "wanderings and deadness since that time," but with the conviction that "He has not forsaken His work, nor been weary

of His poor, low, unbelieving, though highly favoured child."

It was, however, not till middle life that she found her work definitely in the Society of Friends, though she had been much occupied with First-day Schools, a large British School, with the keen interests of Sidcot School, and with other matters. But at this period of her life she felt herself "called upon to devote any ability which I possessed more especially to religious objects, and that a door was opened in the denomination to which I belonged. From this time it was my desire to try to feed the sheep and lambs, and to strengthen my brethren; and though deeply conscious how far I have fallen short in my response to the call, yet I have striven with voice and pen to fulfill my little mission, and desire to persevere as long as time and strength are granted me." That she did so persevere those can testify who heard her striking words in Redland Meeting-house not two weeks before her death. Very many who listened to her valuable addresses in meetings for worship, earnest, brief, yet full of thought, and well expressed, can testify that they nearly always conveyed some helpful thought of counsel or of encouragement which

they could carry away with them. It would seem, from some of her private memoranda, that passages of Scripture were often brought powerfully home to her mind in the course of Bible reading, as being given her for the instruction of others. She first spoke as a minister in a Friends' Meeting in the year 1875, and was "recorded" as such five years later.

Nor was her gift of public speaking confined to Friends' meetings. She was ever ready to respond to requests to give addresses on Temperance, Peace, etc., or to read a paper on some literary subject at Sidcot or other Schools. For many years she conducted a Mothers' Meeting in a poor district of Bristol, and she well knew how to bring home to uninstructed minds, not alone the Bible lesson, but sound advice on practical subjects suited to their needs.

"With voice and *pen*." It will be within recollection of readers of this memoir that Matilda Sturge was a frequent contributor to most of the periodicals of the Society of Friends, either in the form of reviews, or original essays. Her style was correct and to the point. In her reviews of biographical books she was especially happy in portraying a

character and career in brief, while in works of a deeper nature she could master the subject and present it to the reader with a vigorous grasp which was unusual in one who had only received the insufficient education which was common sixty years ago. She sometimes dwelt on the superior opportunities which girls possess at the present time, wishing that it had been her lot to live in such privileged days. Her literary powers were also sometimes employed in verse, and the piece at the close of this memoir may show that the poetic gift was in some measure hers also.

Her only published books were two :—
“Brief Essays and Sketches,” being a collection of some of those mentioned above, and “The Life and Letters of Anne Hunt,” by which she hoped to perpetuate in some degree the influence of that saintly woman.

This brief account would be incomplete without alluding to her love of children and her deep interest in young people. If ever she found that she could be useful to any, she strove with all her powers to help them by advice and sympathy, and was never “weary in well doing.”

For the last two or three years of her life

she had been compelled to relax her labours, and frequent attacks of illness caused a permanent decline of strength. This was the case in a marked degree since the beginning of the present year, during which period one thing after another had to be given up. But it was hoped that change and rest in the country would benefit her ; and she looked forward with pleasure to a summer sojourn at Winscombe, Somerset, where she had greatly enjoyed the beautiful scenery of the Mendip Hills two years before. She went thither with her sister and a niece at the beginning of June. But the revival was not to be ; the failure of strength which had been going on for some weeks continued more rapidly, and in a few days she became seriously ill. Difficulty of breathing, combined with her accustomed reticence as to her feelings, precluded much speaking ; but the perfect peace which seemed to environ her, and the few words of response which were given, were a comfort to those about her, though not needed at the close of such a life as hers. One who was supporting her said, " How sweet it is to think that Christ is with you," when she responded " Yes, it *is* sweet." Again, when she was in much physical distress, and it was remarked that Jesus Christ

was watching over her as much as if we could see Him, she said, exactly in the same tone that she was accustomed to use, "Yes, *I* know"; repeating the same words when she was reminded of the text, "Like as a Father pitieth His children so the Lord pitieth them that fear Him." The end came in "perfect peace" in the early morning of the 13th of June, 1903.

She was interred on a lovely summer day in the Friends burying ground at Sidcot, when a large number of relations and friends were present as most true mourners, and feeling testimony was borne by some to her useful and devoted life.

The following piece was printed, and sent by M. Sturge to her relations and friends on the date indicated.

MY SEVENTIETH BIRTHDAY.

May 29th, 1899.

And so I too am old, have reached a height

That seemed erstwhile so distant to my view,
The summit still in mist is veiled from sight,

It is not long ere I ascend it too,
But now I pause a moment, and look back
On all the distance of the trodden track.

Let me look back, first on that far-off past,
When childish feet were bounding on their
way,
And childish smiles and tears succeeding fast,
Filled up the moments of the fleeting day ;
And I that little child ! Ah, let me vow
All tenderness to these, the children, now.

And then came youth ; it had its golden hours,
Not all its blossoms ripened into fruit,
Yet in the soil, prepared by sun and showers,
Some seeds were dropped that in their time
took root.
I had not all I longed for, hoped to gain,
And youth is thorny, yet life was not vain.

It was not vain, because when far astray,
My heart less buoyant, hopes a little dim,
I sought and found a Friend who knew the way,
And promised guidance if I leaned on Him.
Hath He not led me through the dark and shine,
Keeping His word ? Though oft I failed in
mine.

And then the busy years that followed soon,
I see them all, and how I strove to find
And to fulfill my task ; at hour of noon,
And yet more earnest as the day declined.
Sometimes the burden and the heat oppressed,
The path was stony, and I longed for rest.

But hope and help were near, nor need I tell

How oft I lingered, or have missed my way ;
There was a Hand to raise me when I fell ;

With humbled heart I own His help and stay,
Own, too, my earthly joys, friends kind and true.
A peaceful home where mercies fall like dew.

And now 'tis eventide : the sky is clear,

Foretells a brighter dawn beyond the night.
Let me look on : the darkness drawing near

Will need no candle, for the Lord is light.
Let me but seek to do and bear His will,
To me and mine He will be gracious still.

SAMUEL SWAIN, 65 21 6mo. 1903
Belfast.

JOHN SYKES, 82 19 11mo. 1902
Oxton, nr. Birmingham.

WILLIAM TALLISS, 62 8 6mo. 1903
Bournville.

ELIZABETH A. TAYLOR, 55 19 9mo. 1903
Cholsey.

HARRIET TAYLOR, 51 6 8mo. 1903
Leicester.

WILLMOTT TAYLOR, 60 14 4mo. 1903
Manchester.

LAURA TAYLOR, 57 3 5mo. 1903
Manchester. Widow of Willmott Taylor.

JOSEPH TEALE, 61 2 11mo. 1902
Rawdon.

ERIC THISTLEWAITE, 13 18 3mo. 1903
Eccleshill. Son of John A. and Mary Thistlewaite.

RACHEL THISTLEWAITE, 78 6 10mo. 1902
Great Ayton. Wife of Jeremiah Thistlewaite.

CHARLES THOMPSON, 83 21 2mo. 1903
Morland, nr. Penrith. A minister.

Much of the directness and simplicity of the life of his native Westmorland village, combined with the energy of the city of Manchester (where his business interests lay, and upon whose Council he served from 1860 to 1870), and the conscientiousness of the Church to which he belonged, was evident in Charles Thompson's life and conversation. For five generations his family had inhabited the seventeenth century house within whose wide doors so many received the heartiest of welcomes, and here Charles himself was born in 1819. His family had been engaged in the manufacture of linen, the flax being dressed in the mill, spun by hand in village homes, and returned to the mill to be woven by handloom weavers. Charles, however, began life in Liverpool as a grocer ;

then, for a few years, engaged in the aerated water business, which was relinquished in favour of a travellership for a large tea firm. Later he became interested in a branch of the cotton trade, and in a boiler insurance company. In 1874 he took up his residence in Morland, but until the year before his death he regularly attended business in Manchester.

In 1853 Charles Thompson joined in founding the United Kingdom Alliance which for the remainder of his life he strongly supported. He was a member of the Executive Committee for thirty-nine years. On the two occasions on which he presented himself as a Parliamentary candidate the action was dictated by his strong feeling in the total abstinence cause; and on his golden wedding day it was observed that the event which apparently gave him the most satisfaction was the presentation of an address from the Alliance. He was, he then said, "largely indebted to the Temperance movement for his success in life."

Charles Thompson's work as a member of the City Council of Manchester was an illustration of his strong feeling of responsibility as a citizen. He was appointed a magistrate for Manchester in 1870; and for Westmorland in

1881. He was devoted to and proud of his country ; glad to labour for her ; yet never found with eyes shut to her faults. Hence he frequently expressed himself as being uncompromisingly opposed to war and the war spirit, especially so at a time when he formed one of a small minority whose voices were almost drowned among the loud cries in favour of " War to the finish." He took an active part in local political affairs, and endeavoured to drive home upon all electors the fact of their individual responsibility in relation to their country's government.

The Society of Friends had no more enthusiastic member than Charles Thompson. He delighted in drawing lessons from its past history, and he had almost a passion for the study of local records of our early Friends. For fifty years he regularly attended Yearly Meeting, where his striking presence and strongly expressed (sometimes unconventional) opinions on current questions will long be remembered. It may be that on some topics he took too narrow a view ; that in certain directions he did not allow sufficiently for progress of thought and life ; but in general he was extremely broadminded and quick to recognize the same inner spirit under varying outward forms.

His courage, sincerity, and real humility never failed to impress themselves upon and influence those who met and heard him. Westmorland Quarterly Meeting hardly seemed properly held unless Charles Thompson was present. He had a quiet gift of sympathy, especially with the young. Perhaps on occasion, his frank criticism was a little severe, but if so the edge was taken off by the kindly manner in which it was offered, and by the knowledge that it came of conviction. He was one who liked you to know that he approved, if he felt so; and if you did yourself the pleasure of walking or cycling over to his house he would fain make you think that he was hopelessly in your debt!

Charles Thompson was a gifted minister of the Gospel. His service was under a deep sense of its importance and responsibility. He had an objection to the practice of "acknowledgment," but yielded to his Monthly Meeting's wish when this was expressed. Every year he welcomed Friends to Monthly Meeting at Morland, but for some time the little meeting-house had to give place to his own abode for the regular meeting for worship on First-day morning.

Those who had known him in his active years when, under all circumstances, he was enabled to live the life of a true Christian gentleman, were struck with the simple, glad fortitude with which failing physical powers were met. Just as in the earlier days of conflict God's strong arm had given Charles Thompson strength, so in his last earthly hours it was the same Power which sustained him. The source of his whole life is pointed to in the words: "Thou wilt keep him in perfect peace whose mind is stayed on Thee because he trusteth in Thee."

Although weak in body and often a sufferer, our friend continued a wide correspondence nearly up to the time of his death, which occurred on the 21st of 2nd mo., 1903. Many people—the great majority not Friends—gathered from far and near on the day of the interment. Through blinding rain and strong wind, over the swollen stream, men, women and children passed to the Meeting-house which was too small to receive all who wished to enter. The coffin bore no name-plate. In the short solemn meeting testimonies were given to the practical Christian nature of Charles Thompson's life; to his kindly sympathy with men of all classes and creeds; to his tender

care for the happiness of his fellows ; and to his humble walk with God. His courage, even under adversity, was spoken of ; his strong faith, “making faith in God more possible to other men.” A clergyman, the oldest remaining member of the U.K.A. Executive, said : “I always found that he was one who gave more than he received in our co-operation in a holy cause. . . . Such an example is to us all an incitement to constancy, faith, and endeavour in good things.”

As, silently, we turned homewards, thoughts of the young manhood and womanhood of our Society filled the writer’s mind. Charles Thompson was deeply solicitous for us. He desired that when convictions took shape we might be loyal to them ; might uphold the truth and bend not ; be frank one with the other, yet tender hearted ; and that we might be filled with missionary zeal.

MARGARET THOMPSON, 70 27 11mo. 1902

Lisburn.

MARY E. THORP, 84 26 8mo. 1903.

Banbury. Widow of Thomas Thorp.

JANE TODD, 34 11 4mo. 1903

Belfast. Wife of Samuel Todd.

HELEN TOPPING,	67	26	5mo.	1903
<i>Wandsworth. Wife of George Topping.</i>				
WILLIAM TOWNSON,	66	4	4mo.	1903
<i>Catforth, nr. Preston.</i>				
MARY TOWNSON,	72	6	7mo.	1903
<i>Catforth. Widow of William Townson.</i>				
WILLIAM M. TUKE,	80	11	5mo.	1903
<i>Saffron Walden.</i>				
HENRY TYLOR,	88	22	8mo.	1903
<i>Tunbridge Wells.</i>				
JONATHAN VEATER,	79	22	6mo.	1903
<i>Bristol.</i>				
THOMAS VICKERS,	57	28	3mo.	1903
<i>Ulverstone.</i>				
CELIA WALKER,	72	15	8mo.	1903
<i>Leeds. An Elder. Widow of Edward Walker.</i>				
JOHN J. WALKER,	37	29	3mo.	1903
<i>Darlington.</i>				
SARAH WALKER,	45	20	8mo.	1903
<i>Leeds.</i>				
WINIFRED WALKER,	17	28	1mo.	1903
<i>Harrogate.</i>				
JAMES WALMESLEY,	49	12	8mo.	1903
<i>Lancaster.</i>				
ELIZABETH WARNER,	80	19	5mo.	1902
<i>Streatham.</i>				

RICHARD B. WATKINS,	41	8	3mo.	1903
<i>Llandegley. An Elder.</i>				
THOMAS WATKINS,	82	7	9mo.	1903
<i>The Pales.</i>				
JOHN W. WATSON,	80	19	7mo.	1903
<i>Longdon, Stoke-on-Trent.</i>				
DOROTHY M. WEBB,	11	24	12mo.	1902
<i>Glenageary, Dublin. Daughter of Theodore R. Webb.</i>				
MARY WEBSTER,	83	7	3mo.	1903
<i>Southport, Widow of Simeon Webster.</i>				
ELEANOR WELLS,	70	24	3mo.	1903
<i>Northampton. Wife of William R. Wells.</i>				
LUCY WESTCOMBE,	93	19	5mo.	1903
<i>Worcester. A Minister.</i>				

Lucy Westcombe was the second daughter of Samuel Thompson and Elizabeth Westcombe, and was born on the 29th of 7th mo., 1810, at the old family farm-house at Oversley, near Alcester. In memoranda which she wrote to "testify to surviving friends of the gracious dealings of my Heavenly Father," she says: "The tender care of my beloved mother was made instrumental in producing my first serious impressions, when only four years of age; and though my ideas were, in some respects, vague,

I believe that I was even then made sensible of the teachings of the Spirit of Truth, though, like the prophet of old, I knew not that it was the Lord's voice. This led me to desire to be a good obedient child, and in measure preserved me from suffering from the evil example of some thoughtless and neglected children with whom, in a large school, I was associated.

“ When about eight years of age I had a long and dangerous illness from which it was scarcely expected I should recover. I do not remember feeling much fear of death until nearly convalescent, when, impressed with the escape thus wonderfully granted from what then appeared the King of Terrors, I longed to be made ready for his next approach, and desired, perhaps more through fear than love, to devote myself unto the Lord, often repeating to myself the words of the hymn :—

‘ To Thee, Almighty God, to Thee,
My childhood I resign.’

But alas, these impressions proved but of transient duration, and becoming shortly afterwards intimate with some frivolous companions, I was soon in danger of losing even the desire for good.”

After referring to the helpfulness of a visit from Mary Capper, she continues : “ When about thirteen I paid a visit to my beloved uncle, Stanley Pumphrey, and remained at Worcester about six weeks. During this time my former serious impressions returned. I saw in my dear uncle’s family the beauty of consistency, the softening influence of Gospel love, the benefit of religious retirement, and was often made sensible during the morning reading, of a feeling I had never before so fully experienced. It was as though a covering of heavenly good was spread over us, uniting our hearts in living desires after holiness, and enabling us to partake together of those streams that refresh the heritage of God.” She frequently referred to the companionship of her cousins Samuel and Thomas Pumphrey, at this time as having been particularly helpful to her, both intellectually and religiously.

Soon after this Lucy Westcombe went to school to Ann and Harriet Hoare, and on leaving them at once began teaching her younger sisters. In 1829 she went to help Letitia Impey in her school at Worcester in an emergency, and she signalised her coming of age to the day by going there permanently, first as teacher, then as partner, and afterwards as sole

proprietor, Lucy Westcombe remained connected with the Friends' School, at Worcester, till 1856. It was often a time of hard work, sorrow, and anxiety ; but it was marked also by warm and lifelong friendships with her colleagues in teaching, and much enjoyment of "the dear children." "I often think of my happy schooldays," writes one of these old pupils, "and of dear Lucy Westcombe's kind thought and earnest desire for our best welfare. As a child I felt she had my highest interests at heart, and many would look upon her as a mother in Israel." Another says : "I always loved her very much, and appreciated most gratefully and lovingly the privilege of her friendship, and have felt that it was indeed a blessing for which I am very thankful that I was not only under her care, but that ever since my school days, she continued her loving and helpful interest, and so our intercourse has always been so happy and such a privilege for me."

In 1843, Lucy Westcombe heard the call to appear publicly in the ministry, and remarks, "The effort to obey was great, but the peace that followed the surrender was indeed sweet. Truly I could acknowledge the Lord is not a

hard Master." A Friend then present, though but a child, remembers the solemnity of the appeal, "Who is among you that feareth the Lord. . . that walketh in darkness and hath no light, let him trust in the name of the Lord, and stay upon his God." On being recorded a minister in 1849 she wrote: "Earnest were my desires to be kept humble, watchful, and faithful, and that I might be preserved both on the right hand and on the left, that thus I might never injure the precious cause of Truth, or become a stumbling block in the way of our dear children."

In 1852 she accompanied Charlotte Burgess on a religious visit to the meetings and families of Friends in Herefordshire and Radnorshire. This was followed by various engagements of like character, of which one of the most interesting was a visit to all the Friends' Schools in this country. Of this she writes: "I have seen about 660 children, and more than fifty teachers. Many of the latter were visited individually, and with them I was prepared from long experience of the cares and responsibilities of school keeping, tenderly to sympathise, and in the ability afforded I endeavoured to encourage them to the faithful discharge of the

duties of their station, as to the Lord and not unto men, casting all their care upon Him. . . . For the youth of our Society everywhere, how I do long that they may be willing to take upon them the yoke of Christ, that thus there may be raised up amongst us faithful labourers in the Lord's harvest, a people that shall show forth His praise."

When no longer engaged in school-keeping, her interest in schools of different sorts only grew and strengthened. First the Girls' British School engaged her attention, and so zealously did she work there that its ordinary designation was "the Friends' School" among the poor of the neighbourhood. She was Superintendent of the Women's First Day School at Worcester, and greatly enjoyed visiting day Schools and Sunday Schools, when staying at other places. For many years she was on the Prison Visiting Committee, and diligent in the fulfilment of its duties; while her connection with the Worcester Dorcas Society extended over seventy years.

For fifteen years (from 1877 to 1892) Lucy Westcombe was a member of the Worcester School Board, and was rarely absent from its meetings. To quote from the printed Review of its work: "From the very early years

of the Board up till the time of her retirement from it, Miss Westcombe undertook the personal supervision of needlework in the Board Schools. Her unwearied attention was greatly valued by the Board and the teachers, and the minuteness of her oversight may be gathered from her annual reports on the subject. Miss Westcombe further undertook responsibility for disposing of the articles made." The cutting out and fitting of the very large amount of needlework required was her usual pastime. The Board School brought her into connection with the poorest of the poor, and agencies for the relief of child suffering met with warm sympathy, which with her always meant practical help. One of these was a boot fund, which was administered by Lucy Westcombe during the latter part of the period of her membership of the Board, and for many years afterwards, and was a great enjoyment to her. When increasing years made it undesirable for her to go about as independently as formerly, she was occasionally lost by her friends at home, to be found on her return from her much-loved Board Schools.

A Worcester paper wrote : " Her maternal manner towards teachers and scholars endeared

her to all, and parents and teachers never hesitated to seek her advice when in any sort of difficulty or trouble." "A wonderful old lady, who did a world of good in the town," was the testimony of a working man in one of the back streets, while a tradesman wrote: "From childhood's days Miss Lucy Westcombe always appealed to us as the gentle embodiment of goodness, and we cannot remember a time when we have not regarded her as such." As was well said at the funeral and in the Worcester daily papers, "Her life was a beautiful illustration of true and faithful citizenship. She so loved the people of her own city that as far as strength was given her she endeavoured to do her best for them."

Through her eighties Lucy Westcombe retained much activity and enjoyment of life; we could hardly think of her as old till after ninety. Even during the last year or two failing sight scarcely hindered her incessant industry. If she could no longer do one thing she would do another.

The end came very gently. On 12th of Fifth mo. she was taken ill, but there seemed so much life about her still that neither of the nieces who visited her during the following

weeks thought the end so near. During the last night her voice was clear and strong as she repeated: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." And so in the early morning she fell asleep. Lines found in her Bible seemed beautifully appropriate:—

"I am leaving, I am leaving, for the country
of my King;
Let not words of grief be spoken,
Let not loving hearts be broken,
Rather let the joy bells ring,
For earth's wintry life is changing into ever-
lasting spring."

THOMAS WHEATLEY, 73 13 11mo. 1902
Scholes.

LUCY WHITE, 28 13 3mo. 1903
Hammersmith. Wife of L. White.

MARY WHITE, 76 29 9mo. 1903
Pollokshields.

THOMAS WHITFIELD, 79 26 4mo. 1903
Kirby Thore.

CHRISTIANA WILDMAN, 87 31 1mo. 1903
Leeds. Wife of John B. Wildman.

WILLIAM WILKINS,	73	27	12mo.	1902
<i>Keighley.</i>				
EDWARD WILKINSON,	50	7	10mo.	1902
<i>Melbourne, Victoria.</i>				
FREDERICK WILLIAMS,	67	7	5mo.	1903
<i>Darlington.</i>				
WILLIAM H. WOOD,	41	10	8mo.	1903
<i>Denbydale.</i>				
SUSANNA H. WOOD,	61	11	12mo.	1902
<i>Darlington.</i> An Elder. Widow of Francis W. Wood.				
VIOLET WOOD,	81	1	3mo.	1903
<i>Manchester.</i> Widow of Robert H. Wood.				
MARY WOODHEAD,	74	10	8mo.	1903
<i>Wooldale.</i> Widow of Joseph Woodhead.				
MABEL WOOLLEY,	8	6	2mo.	1903
<i>Gloucester.</i> Daughter of William H. and Mabel Woolley.				
ANN WORSDELL,	89	29	4mo.	1903
<i>Ulverstone.</i> Widow of Thomas Worsdell.				
FRANCIS E. WRIGHT,	93	17	9mo.	1903
<i>Kettering.</i>				
WILLIAM WRIGHT,	48	20	5mo.	1902
<i>Cork.</i> An Elder.				

(*This name appeared in the volume for 1903.*)

“ Let the beauty of the Lord our God be upon us.” Anyone who had the privilege of knowing the subject of these few lines can testify that continually in William Wright’s attitude towards God and towards man the beauty of the Lord shone out conspicuously, and those around were conscious that a divine power was the source of his life’s excellence.

The words “ made perfect through suffering ” applied to him in a marked degree. Born at Cork in 1854 he was only about two and a half year’s old when the disease that rendered him lame for life appeared. Patient submission to various remedies, some hard for a child to bear, a willingness to be amused by his nurses, and, as time went on, a beautiful unselfishness, adorned his character. As he grew older his health improved, and he joined his brothers and other playmates in their games, his activity on his little crutch being marvellous. He was often leader in the fun, but there was always a peculiar innocence and purity in his words and ways, as if the impress of Divine love had already reached his soul. He frequently recalled his happy childhood, and the tender ministrations of his mother, when sleepless nights of pain were his portion.

“He who suffers most, hath most to give.”

As he grew to manhood, his cheerfulness, his gentleness, his infectious happiness made him everywhere beloved. Old and young yearned for his companionship. In the intervals when his health was good he was the gayest of the gay, joining with almost boyish pleasure in a game of croquet, in a boating expedition on the beautiful River Lee, or in Queenstown Harbour; delighting in the beauties of nature, or entering with keen humour into a rhyming competition.

Nor did this enjoyment in any wise detract from the depth and earnestness of his Christian character. As one of his young friends said after a pleasant evening passed in his company, “Willie is splendid! he is so good, but not *too* good!” He loved young people, and the naturalness of his religion did much to attract them to him. A Friend, who has since passed away, wrote to his wife after W. Wright’s death, “He was not only good in the sense we use the term of many, but he had the sweetness, the lovable qualities which the good have not always; and they make so much in the circumstances of every day life. You have had a great privilege.” He was one of those who

could not remember the time when his heart did not turn with love to his Heavenly Father ; and his love to God and faith in Christ found their natural expression in his daily life. A young Friend wrote of him, " Willie's whole life and character seemed to me one of the most beautiful that I had ever come across, Christ-like I should describe it as. . . . Even to look at his beautiful face was an inspiration. His influence will be more widespread and lasting than any of us think."

In carrying on his business W. Wright showed his usual energy and diligence, and a determination to overcome difficulties in spite of his disabilities. " I never saw him out of temper," was the testimony of one of his *employés* ; yet the strain must often have been great. Days and nights of exhausting pain ; remedial measures unsuccessfully tried from time to time, were all borne with patient resignation, and unselfish consideration for others. No murmur passed his lips, but the brave, bright spirit still made sunshine for those around him. He learned through suffering how to be gentle and sympathetic.

Strong as were his own convictions of right and wrong, he never spoke harshly of

those who differed from him, or, indeed, of anyone. In the work of the Church he was warmly interested and took his full share, though often with a sense of insufficiency and weakness. "I am not good enough," was at one time a frequent expression from him, but this seemed to give place in later years to the doing of his Father's will, in childlike simplicity, serving for love's sake. As an Overseer, and afterwards as an Elder, for several years, he filled a useful place in his own Meeting. He was most regular in his attendance at meetings for Worship. "I love to go," he would say, when it was sometimes suggested that he might rest at home. When really prevented from attending, much of his time would be spent in Bible study, and the classes held for this purpose were always of great interest to him. Much outward expression was not necessary in a nature like his, to witness to a steady deepening of spiritual life, and a fuller consecration as years passed on.

On one occasion W. Wright said, "I think I am too fond of money." To those who knew him and his very modest desires, this sounded almost absurd. His sincerity was proved, however, by his at once making a resolution to

give away the tenth of his income. This was quietly carried out from that time forward.

In 1899 he was under medical care at Clifton, when the following letter was written to his wife previous to an operation upon his knee: 21st, 6mo., 1899. "Just a line in case I do not see thee in the morning to let thee know what a calm night I have had. It is most wonderful! God seems almost to have taken away my fears, in answer to prayer for help, I am sure, as nothing else could have done it. I only slept from 3 to 6 a.m. and did not read much after the doctor saw me at 10 p.m. . . . I happened to open at the 34th Psalm and found such comforting verses in it. 'I sought the Lord and He heard me and *delivered me from all my fears*. This poor man cried, and the Lord heard him, and saved him out of all his troubles.' So now I am trusting to get through the operation very well, and hope to be helped through any suffering to come."

After his recovery W. Wright said he felt he would some day have to testify publicly to God's goodness to him at this trying time. The occasion came months afterwards when already the probability of further suffering was beginning to rise like a cloud on the horizon.

The verses quoted from Psalm xxxiv. had been alluded to in the mid-week meeting in Cork, and soon afterwards he rose, and again repeating the passage, narrated simply his experience as given above, concluding with the assurance that God would never fail His children even when treading "the valley of the shadow of death." Those who were present will never forget the impressiveness of the occasion. It was a time of faith-strengthening, when God was glorified, and His grace magnified. Shortly after this in January, 1901, came a further trial of faith. Another most severe operation, which he underwent nearly eighteen months before the close of life. To those who knew his nervous temperament, and his shrinking from pain, it was simply marvellous to see how his spirit was kept in "perfect peace" stayed upon God. His calm strong faith never faltered, and in his bright way he chatted to his friends up to the last moment. His usual clothing, a spirit of prayerfulness, covered him, and upon regaining consciousness when the ordeal was over, almost the first words he uttered were, "Praise God from whom all blessings flow."

After this William Wright made a rapid recovery, and his friends hoped that many

years of better health, and of further usefulness might lie before him. Thankfulness for many mercies seemed always his predominant feeling, occasionally finding expression in a few words of praise and prayer, perhaps after a happy holiday, the return home of some loved one, or a similar happening.

Thus 1902 was entered upon in normal health ; but in April he contracted influenza. The attack seemed unusually persistent, but no fears were entertained of a fatal termination, and by the middle of May he was able to be in the garden again. It was noticed, however, that his heart was weak ; yet quite unexpected was the call on the evening of May 20th, when, after little more than half an hour's illness, God took home His child. His last words emphatically repeated, when reminded that God was near to help him in his distress, were, "Yes. He is !" So with the everlasting arms around him, at the age of 48, he entered into rest to be "forever with the Lord."

Four days before his translation he wrote to a friend with whom he had corresponded from childhood, "Part of the time while in bed (with the influenza) I had the last four stanzas of F. R. Havergal's poem 'Com-

pensation,' running very much through my mind': which we quote here as a helpful ending to this account of one who suffered and conquered through Him who loved him, and washed him in His own precious blood. "To Him be the glory for ever and ever. Amen!"

"Then hush! oh, hush! for the Father knows
what thou knowest not,
The need and the thorn and the shadow
linked with the fairest lot;
Knows the wisest exemption from many an
unseen snare,
Knows what will keep thee nearest, knows
what thou could'st not bear.

"Hush! oh, hush! for the Father portioneth
as He will,
To all His beloved children, and shall they not
be still?
Is not His will the wisest, is not His choice
the best?
And in perfect acquiescence is there not
perfect rest?

"Hush! oh, hush! for the Father, whose ways
are true and just,
Knoweth and careth and loveth, and waits
for thy perfect trust;

The cup He is slowly filling shall soon be full
to the brim,
And infinite compensations for ever be found
in Him.

“ Hush ! oh, hush ! for the Father hath fulness
of joy in store,
Treasures of power and wisdom, and pleasures
for evermore ;
Blessing and honour and glory, endless,
infinite bliss ;—
Child of His love and His choice, oh, can'st
thou not wait for this ? ”

ELIZABETH YOUNG, 31 7 1mo. 1903
Kendal, Wife of Lewis S. Young.

REBECCA ZAITOON, 61 21 9mo. 1902
Beyrout, Syria. Wife of William Zaitoon.

Infants whose names are not inserted.

Under three months	Boys 2.	Girls 4.
Three to six months	Boys -	Girls 1.
Six to twelve months	Boys 1	Girls -

